

An excellent treatise of the *Immortalitye of the soule*, by which is proued, that the soules, after their departure out of the bodies, are awake and doe lyue, contrary to that erroneous opinion of certen ignorant persons, who thinke them to lye a sleape vntill the day of Iudgement.

\* \*

Set fourth by M. Iohn Calvin, and englisht from the French by T. Stocker.

AT LONDON

Printed by Iohn Daye,  
dwelling ouer Aldersgate. An. Do.

1581.

Cum Priuilegio Regiæ Maiestatis.

46  
2 13  
41





¶ To the right honorable,  
*Phillip*, Earle of Arundell, Baron  
Matrauers and Clune, The God  
of all glory, and consolation, graunt  
encrease of all heauenly and spiritual giftes,  
towards the aduancing of his glory, and  
maintenaunce of his Church: together, en-  
crease in true honor of right nobilitie  
here in this lyfe, and in the end per-  
fect blisse and felicitie in his  
heauenly kingdome through  
Iesus Christ our  
Lord.



Being now about a yeare pas-  
sed (Right honorable) in cō-  
pany with a godly Gentle-  
man, my good friend, who  
entring into some speach with  
me concerning the loosenes  
and dissolutenes of this age: in the end, af-  
ter long dispute and reasoning betwenevs,  
he concluded, and verely thought, that a  
great part, euen of such as beare the name  
of Christians, doth suppose the soules of  
men to be mortall; and thereupon, wished  
me, to take the paynes to translate into En-  
glish this pamphlet of M. Iohn Calvin, trea-  
ting of the IMMORTALITIE  
OF THE SOVLE, which he bele-  
ued to be most necessary to be vnderstood  
of the greater number of our Countrey men.

A. ii.

Where-

## *The Epistle*

whereupon, after I had perused it, and thoroughly considered thereof, his iudgement seemed to me, to be both good and sound. For, at the tyme that Maister Caluin wrote this booke, it should seeme by his preface ensuing, that there were many grievously infected with this monstrous opinion. That the Soules of men dyed together with the bodics. Which soule and hellish error, I feare, hath possessed and poysoned at this day, the hartes and mindes of a great number, here at home within this land, not onely of the godlesse, and ignoraunter company, but euen of too too many of some of those which make a great and glorious glittering outward shew, of being fauourers of the glorious Gospell of our Sauour and redeemer Christ Iesus, as by their monstrous pride, detestable Ambition, miserable couetousnes, cruell extortions, filthy gluttonies, cankered malices, and most beastly uncleannes now reigning, manifestly appeareth.

Wherefore, seing this pamphlet, was at that tyme necessary to be published, for the confuting of all such Atheistes, Epicures, and belly Gods, as then lyued, I thinke in my poore opinion, that this present most necessary and needefull. But here, me thinketh I heare some men say, that it is impossible for any, in so great light of the Gospell to be of this minde: whome I feare I may with grieve of hart iustly aunswere  
that

### *Dedatory.*

that there are too too many such. For, if a man, throughly looke into the lyues and cōuersation of the multitude, yea, and that euen of the outward pretended professors of the Gospell (for I doe not see how they are to be more fitly termed) we shall then finde it to be ouertrue: of which detestable hypocrisie the Lord God in the fulnes of tyme, will without all doubt, be terribly and fearefully aduenged, if it be not spedely, and earnestly repented of, and all peruerse and crooked wayes eftsoones, reformed and amended. And questionles, seing Satan in those dayes so lustely bestyrred him selfe, surely, he now, most terribly roareth, and rageth to deface the word of the Lord, (which as the Apostle witnesseth) is the power of Saluation, to all those that in trueth beleue it: And he in very deede the earnestlyer, and busilier trauelleth herein, because he perceiueth that his lease is by many yeares, neerer at an end, then at that tyme it was, and therefore goeth about hand ouer head (as we commonly say) to make hauock of his Lordes enheritaunce, as vsually all wicked leasees doe, a little before the expiration and full terme of their yeares.

wherefore (right honorable) at the godly motion of that my friend, I tooke vpon me to english this Treatise, for the benefit (I trust) of all those my Countreymen

## *The Epistle*

of this our English nation, which shall diligently reade the same. And for so much, as I am of necessitie enforced to seeke for ayde of such a Patron, as I might assure my selfe to be of some singuler towardnes of perfect wisedom (I meane not of such wisdom as worldlinges dreame of, but of that true wisdom, which is the knowledge and obedience of and to the Maiestie of the word of God) whereby, this Argument might finde such one as were of power able, in knowledge wise, in zeale and affection willing and forward, to withstand the aduersaries of this pestilent Doctrine, in which wisdom, consisteth the very strength of the young men, and the right vnderstanding and honor of the aged: I haue at this present takē bouldnes to choose your Lordship out from amongst the residue of the Nobilitie of this noble realme of England, to addresse this my poore trauell vnto: assuring my selfe that you will be most willing to suffer the same to march vnder your ensigne, agaynst all the enemies thereof. And therefore, if the worthynes of the matter herein conteyned, and handled by Maister Calvin, may so excuse the vnworthynes of my simple stile in the translating hereof, as that your honor vouchsafe to accept the one with the other, and beare with the one for the other, your noble curtesie shall the rather confirme all the true professors of the Gospel



### *Dedictory.*

Gospell in that vndoubted opinion which they haue already conceiued of you, by reason of the good beginnings of your godly proceedings, already in this behalfe, in the vewe and open sight of the world manifestly declared, and geue the occasion, continually to glorify God for so vertuous and gracious Nobilitie, and incessantly pray vnto his Maiesty, for the good encrease & long prosperitie of all such: and I my selfe also, hauing good cause to thinke my trauell most blessedly bestowed, will acknowledge my duty alwayes bound vnto your good Lordship for the same.

And besides, there is no doubt, but that he which hath begonne this good worke in you, will lykewise performe it, vntill the day of Iesus Christ: so that, your perseuerance therein, will afourd you a most firme and sure groundworke, for the vpholding and continuing of your noble house, in a prosperous and flourishing successe, without the which perseueraunce, vnto the end, and in the end, there is no acceptation with the Lord of all our doings whatsoever: For as it is sayd in the 18. of Ezechiell his prophesie and 26. verse. When a righteous man continueth not in his righteousness, but turneth away from it, and committeth iniquitie, he shall euen dye for the same: he shall euen dye in his iniquitie which he hath done. Thus humbly crauing pardon, least I haue

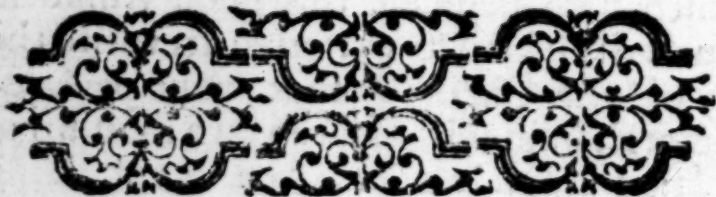


*The Epistle Dedicatory.*

troubled your Lordship ouerlong, I leaue  
you to the protection of the most high.  
London, the second of Iune. 1581.

*Your Lorships most humble  
and duetifull to be com-  
maunded in the Lord Ie-  
sus Christ.*

Thomas Stocker.



## & The Preface of Iohn Calvin to a very friend of his.



Lthough in deede it is  
very true, that certen  
godly honest men were  
a great while sithence  
earnestly in hand with  
me, to write somewhat  
for the confuting, and repressing of  
the foolishhe, and confused opinion of  
some, who at this day goe about to  
mainteine the sleape and death of the  
soules, yet could they not hitherto  
winne me to yelde vnto their petitions  
and requestes, because it is cleane con-  
trary to my nature to thrust my selfe in,  
to deale with matters of controuerisie  
and debate. And surely, I had at that  
tyme great reason to excuse me, parte-  
ly, because I thought that in short time,  
this fond opinion would finde no com-  
panions, and therefore be soone for-  
gotten: or els that a few Cockbrayned  
and lightheaded fellowes would  
onely keepe it in hugger mugger: and  
partely also, because I had no lyking to  
deale agaynst such aduersaries, with

A, v.

whose

## *John Caluins Preface*

whose power, weapons, and Ambushes I was no whit acquainted. For, as yet, I had neuer hard any speach of them, saue onely a confused kinde of buzzing of a thing, so that if I should haue had to doe with such as were not yet entred into the open playnes, I must needes haue played the part of one beating the bush (as we say) on the blinde side. Neuertheles, in the end it grewe afterward to another manner of matter then I thought it would haue done: For, these Ianglers were so busy and carefull to maintayne and encrease their faction, as that they had already drawne into their error, I know not how many thow sands of people. And in deed to say truly, so far as I cā se this mischiefe waxeth worse & worse. For at the first beginning, there were but a few that made a confused kinde of prattle of the sleaping of the soules: and therewith they would neuer let it be vnderstoode what they meant by this sleape. Now, sithence that tyme haue stept out these boucherly soule-sleasers, who at the first blow cut their throates,

*to his very friend.*

throates, and yet (thanks be to God) doe them no hurt at all . Notwithstanding , I verely thinke, that the error of the first sort is not to be borne withall, and besides, that this second kinde of them , is liuely to be repressed : For, neither of both sortes , haue any foundation, either of reason, or yet of Iudgement . Howbeit, it is no easy matter to perswade others thus , except , Mauer their beards ( as we commonly say ) I openly refute these babling Gallauntes, and so discouer their leasings , which can no way be perceiued but by their wrytings . Now , as I heare say , they heare and there let flye ( I know not in what short sceduls and pamphletts ) their leasings and dolteries , vnto which I could neuer as yet once come to the sight of the. Onely I haue receiued from a friend of mine certain aduertisements, which he by aduenture met withall, and set them downe in wryting as they came to his hands , or as he could here and there get them . And although one of my excuses , is as it were halfe taken from me by reason of these aduertisements,



### *John Caluins Preface*

mentes, yet, remaineth the other halfe still to my selfe. But, forsomuch as they drawe vnto their error great store of people by reason of their troublesome speaches, and mighty prattle, where-with they so greatly deale, as if they had caused printed bookes to haue bene spread all the world ouer, I know not how I can be guiltles of treason agaynst the trueth of God, if in so great a necessitie I holde my peace, and dissemble the matter. And truely, because I hope my trauell wil be very profitable euen to the most simple and ignoraunt, who may set themselves occupied about this matter and Argument, I will not be afeard to render vnto all honest and godly men a reason of my fayth: And yet it may be, that it is not so well furnished with all kindes of defence, able at full to geue the attempt, to the enemy: neither yet so strongly bulwar- ked, as to keepe them from approching thereto, neuertheles I hope, not altogether vnarmed and defenceles. Howbeit, if the importunitie of these dreame sowers, would haue geuen me  
some



*to his very friend.*

some more leasure, I would with all myne hart, haue entred into this combat, which can no way bring with it, so great gayne, as payne: considering especially, because I thinke that the exhortation of the Apostle, might if it were at any tyme needefull, be sufficient in this behalfe, to witt, that we should be of discreete Iudgement. And although these men will not suffer vs to vse the discretion which we gladly desier, yet will I haue as great regard as I can, modestly to dispute of the matter. Neuerthelesse, I would (if it had so pleased the Lord our God) that some other meane might haue bene found, for the soddayne cutting of, of this mischief which too too much encreaseth, least it eate in farther and farther, lyke a Cancker. Although this be not the first tyme onely of the beginning thereof. For we reade, that the Arabians, were the first Authours of this error: who sayd: that the soule dyed together with the body, and that they should both of them rise agayne at the Iudgement day. And within a while after,

Iohn

### *John Caluins Preface*

John, Byshop of Rome defended the same, which the Sorbonistes of Paris made him recant. Now, when this error had long tyme after that, bene repressed, the Anabaptistes beganne lately to reuiue the same, and blow abroad certein sparkes thereof: which, sparkling farre and wide, in the end, fell out into hoat fiery flames; which, I beseech the Lord God to quench, euen at the first day with this gladsome raine which he especially reserueth for his Church. Now then, by the assitaunce of God his holy spirite, I entend to dispute hereof without bitternes of minde, without tying my selfe to any man particularly, and also without desier to scoffe and flaunder, so that no man shall be able in trueth to complayne, that I haue hurt him, or yet by any meanes possible, once offended him. Though we may in deede, at this day see some men, very hoatly geuen to reprehend, sting and finde fault, whome if a man should touch but with the typp of the finger, would by and by cry out and say, that we breake the vnitie and quietnes

*to his very friend.*

etnes of the Church, and vtterly violate charitie and Brotherly loue. But to these men, this is mine aunswere in the first place : That we acknowledge no vnitie but such as is founded in and vpon Christ, neither yet allow we of any other charitie, then of that, whereof he is the bond. So that, the principall poynt and beginning to preferue charitie, is this, that our fayth remaine holy and sound emongest vs. And ouer and besides this, I say, that this disputation may very well be decyded without any breach of charitie, if they bring with them such eares, as I determine to bring a tongue.

And as for you, right worthy Syr, there are many causes to induce me to dedicate this my labor vnto you : But the chiefeft is this, Because emongest these troubles of vaine opinions, by which a cōpany of fantasticall braynes disturbe the quiet of the Church, I see you most wisely and soberly abide stedfast and sound.

Orleans. 1534.

John

✱ Iohn Calvin to all fayth-  
full Readers greeting.

**A**S I perused this disputation, I  
perceiued vpon the very point  
of the handling of the contro-  
uersie, certen bitter, and sharpe  
kinde of wordes, which possibly, may griene  
and offend some delicate and fine eares. But  
because I know that many good and godly  
men haue suffred some part of this sleape of  
the soules, to enter, and possesse their harts,  
either by too too much lightnes of beliefe,  
or els for want of knowledge of the scrip-  
tures, which was in deede the cause, why  
they were not vpon the suddaine, thorough-  
ly armed to withstand the same, I would  
not haue them offended, nor yet take so  
much occasion as they mought, to be dis-  
pleased with me, because they fall not  
obstinately, and maliciously herein. And  
therefore I minde here, purposely to geue  
warning vnto all such, to the end they  
should not construe any thing that I haue  
sayd, to be spoken as it were, to put them  
in any heate. But let them vnderstand thus  
much, That so often as I boldly, and freely,  
speake, that I direct my speech to that wic-  
ked



## John Calvin

red and obstinate generation of Anabap-  
tistes, from whose springhead, as I haue  
already sayd, this poysonfull water run-  
neth: and therefore doe I not so roughly  
deale with them as they deserue. For, I am  
determined so to behaue my selfe towards  
them, as that if they shall hereafter spurne  
agaynst me, they shall finde me a constant  
defender of the trueth, and although I be  
not all the greatest clearke, yet dare I  
bouldly, by the grace of almighty God  
promise this, that I will be found inuin-  
cible. Neither haue I but in modest sort,  
uttered my choller agaynst them, for, to say  
truely, I still cease from outragious and  
spightfull wordes: and haue almost in euery  
place so tempered my stile, or vaine of wry-  
ting, as that it is rather an apt order of  
teaching, then a forcible drawing: & yet is  
it for all that, such, as may draw those which  
wil not wilfully be caried away. For in deed  
my intent is to bring them back agayne in-  
to the right way, rather then to moue and  
prouoke them to anger. Wherefore, I ex-  
hort and beseech all the Readers hereof, in  
the name of God the Father, and of his sonne  
Iesus Christ our Lord, to bring with them



## to the Reader.

*to the reading of this Treatise , a perfectt and sound iudgement, and also a right and pure hart , as a seate ready prepared for the manifest receiuing of the truet h.*

*I know well enough what fauour the thing may haue , for the pleasing of some mens eares : Howbeit , we are thus to thinke , that there is but one onely Voyce of lyfe , and that in deede , proceedeth from the mouth of the Lord. Wherfore, our eares out of all doubt, ought to harken vnto that Voyce , so often as there ariseth any question of the doctrine of saluation , and not to listen to any other whatsoeuer. Now , the word of God is no new, or straunge thing : but such as hath bin from the beginning , is now, and shall be for euer.*

*And therefore they are Very grossely de- ceined, who finde fault with the newnes of the word of God, being now , after long oppression, or buriall, through peruerse vsage, and negligence brought to light , and on their side , in my opinion , they offend as greatly, who lyke Reedes , suffer themselves to be carryed away with euery winde , yea and more then that , to be shaken and bowed with the least blast that may be . Is this*

## John Calvin

to learne Iesus Christ, when as we will geue  
eare vnto all kindes of doctrine, how true  
soeuer they be, without the warrant of God  
his word? For, if we receiue the doctrine, as  
from a mortall man, shall not leasings also  
aseasely preuaile and take place with vs?  
And what bringeth man with himselfe, but  
onely Vanitie? Now, this is not to follow the  
example of those, who after they haue once  
receiued the word of God, deeply sound and  
search the scriptures, to know whether it  
be so or no. This is then a good example if  
we would fellow it: But we receiue the  
word, I know not how negligently and cold-  
ly, or rather contemptuously, so that if  
we haue learned but three wordes of it, we  
forthwith swell with an opiniõ of wisdom, and  
yet neuer burst: thinking our selues  
by and by to be Princes, and great rich men.

And vpon this imagination, we shall  
finde a mighty number cry mainely out, and  
keepe a great coyle, agaynst the ignoraunce  
of all ages: and yet themselves as ignoraunt  
as they, agaynst whome they so proudly  
cry out. But what shall a man say, or doe  
to this geare? They would be taken forsooth  
for Christians, and so in deede are called,  
because

## to the Reader.

because they haue had a lick at the wikes  
of the lips of some of the principal poynts, or  
Articles, of cōmō places. And forsomuch as  
they thinke it a great shame to be ignorant  
in any thing, they will shamelesly annswere  
to euery matter, as if they were all cracles  
which come out of their mouthes. Where-  
fore, from thence doe spring so many schis-  
mes, errors, and opinions, such a number  
of offences, and hardnes of our beliefe: so,  
that by this occasion, the Infidels prostitute  
them, and blaspheme the name, and word  
of God. And in the end (which is the Very  
groundworke of all mischiefe) whenas they  
obstinately continue the maintenaunce of  
any thing, which hath lightly passed their  
mouthes, they fourthwith runne to defend  
their error by the holy scriptures. O good &  
mercyfull God, when they are once growen  
to this poynt, what is it that they will not  
turne Upside downe? what is it that they  
will not deprauē, or corrupt to make it yeld,  
yea forcibly wring and wrest it, to their  
mises and purposes? And therefore the  
Poet sayd Very well, that fury causeth con-  
tention and debate. Is this, I beseech you,  
the way to learne, to turne ouer the leaues  
of

## John Caluin

of the scriptures, to serue our fond appetits,  
and be subiect to our mindes? Was there e-  
uer a foolishher thing then this? was there  
euer greater folly? O most pernicious pesti-  
lence: O dronklien darnell, the most cer-  
tayne and sure enemy to mankinde, which  
meaneth to ouergrowe and choake the good  
and true seede. But yet let Vs be abashed to  
see that so many sectes should come from  
those which first professed the Gospell, & re-  
ceined the word out of the dark Truly this  
threat greatly troubleth me, where it is sayd  
The kingdome of God shall be taken from  
you, and geuen to another nation, that  
shall bring fourth the fruites thereof. And  
here I meane to end my complaynt: because  
my booke would be ouer great, if I should  
make such a declamation, as appertayneth  
to the froward dealing of these dayes. Where-  
fore, my brethren, let Vs, after so many  
examples be admonished, or at the least,  
yet in the end, become wise. And let Vs  
wholy depend Vpon the mouth of God, and  
still looke Vnto his word: neither let Vs add,  
or entermeddle any thing of our owne, to or  
with his wisdom, to the end our Leauen  
marre not the whole lumpe, and make the  
salt



## to the Reader.

salt that is in vs, & in sauerie But let vs shew  
our selues to be such obedient subjects to our  
God, as he would haue vs be: to witt, hum-  
ble, simple, and playne, not cleauing to our  
owne wisdomes & very zealous to learn: yet  
let vs know nothing, or be willing to learne  
any thing, saue onely that which he shall  
teach vs, And besides, let vs flee whatsoe-  
uer is straunge, and not contained in his  
law, as a deadly poyson. I will meete also  
with those kinde of men, who would faine  
finde fault with my meaning, and say, that  
I rayse & terrible styrres, and controuer-  
sies, about a matter of nothing, decyding  
these quarrels with cruell dissentions. For  
I am sure there are great store of these peo-  
ple, who will not stick thus to deale with me.  
And therefore I answer them thus: That  
seeing the word of God, is of set purpose, ob-  
stinately assayled: that the least iotte there-  
of is by no meanes to be abidden, to be dry-  
uen to the wall: and this is not a matter of  
nothing, or of so light regard, to see the  
light of God thus furiously put out, through  
Satans obscuritie and darkenes. Moreo-  
uer, this cause is of farre greater waight,  
then many take it to be. But by the way,  
he



## John Caluin to the Reader.

he that cannot away to see the errors and  
foolish opinions of others, is not therefor as  
they enterpret it, by and by to be sayd, that  
he opinatiuely disagreeeth, euen to the effu-  
sion of bloud. For, I reprove nothing els,  
but the foolish curiositie of such as strine a-  
bout these questions, which are nothing els,  
in very deede, but a tormenting and vexing  
of the minde. Neuertheles after they had  
reuiued this dounghill opinion, it was meete  
their rashnes should be reprovied, to the end  
they should not preuaile agaynst the trueth.  
Now, I knew not whether I was able to doe it  
or no, yet my will was very good: & what-  
soeuer goodnes is in it, I haue also with good  
will deliuered it: Wherefore, if there are  
any others that can better deale in it,  
Let them in Gods name bestow  
their trauell to the common  
benefite of their poore  
Brethren. Basile.

1536.

OL

12

12

12

12

12

12

12

12

12

12

12

12

12

12

12

12

12

12

12

12

12

12

12

12

12

12

12

12

12

12

12

12

12

12

12

12

12

12

12

# OF THE IMMORTA- LITIE OF THE SOVLE.

What the state and life of  
soules is after this pre-  
sent life.



**A**nd I will bestow  
no great pains and  
toyle, finely, and  
curiously, to han-  
dle this disputati-  
on: Even so lyke-  
wise will I take such a good or-  
der, as that the readers may  
simply and playnely vnderstand  
what my entent and purpose is.  
And surely, whatsoeuer he be  
that will take vpon him to dis-  
pute vpon any matter, although  
in very deepe, it greatly aucterly,  
that the thing which is to be  
dealt withall, be very substanti-  
ally vnderstode of him that shall  
write thereof, and so, manifeste-  
ly, and easily deliuered vnto the  
Reader, to the end that the first  
man passe not his boundes, and  
made farre from the matter, or  
that the other straye and erre  
not in the selfe same felde of the

disputation, without keeping any sure and certayne course: yet notwithstanding, this, in all controuersies, ought most chieflie and diligently to be obserued: considering, that the care which here I haue, is not onely to instruct: but I haue also to deale with such an aduersary, who out of all doubt (as it is the common dispositiō of most men) will in no wise, but against his will, yelde himselfe vanquished: neither yet will he graunt himselfe ouercome, so long as he may haue any thing, wherewith, wronglingly, quarrellingly, and shiftingly, pleasantly to make sport, and feede his owne humor. And therefore the best way to shut him cleane vp, that he be not able to escape, is this, to haue the principall point of the controuersie, so clearely manifested and opened, as that he may be brought hand to hand to the Combate, as it were euen at the first chop.

The controuersie then, which now we haue in hand, is of the soule of man, which some indeed doe graūt to be somewhat, But yet they thinke that after a man



is dead, that the soule sleapeth  
vntill the day of Iudgement, at  
which tyme it shall awake out  
of sleape, without either me=  
moze, vnderstanding, and feeling  
whatsoever. Others there are  
which graunt nothing lesse then  
that it is a substance, but say  
that it is onely a power of lyfe,  
which is ledd by the mouing of  
the pulses, or of Lungen & lytes,  
and because it cannot be without  
a body, therefore they faine that  
it dyeth and pearisheth together  
with the body, vntill such tyme  
as the whole man be rapted vp  
agayne. Howbeit we say and  
maintayne the soule to be a sub=  
stance, and that it liueth in be=  
ry deede, after the body is dead,  
hauing sence and vnderstanding:  
both which, we are very able to  
proue by euident testimonies of  
the scriptures. Let vs leaue all  
mans wisdom, which imagi=  
neth very many thinges of the  
soule, and yet vnderstandeth ney=  
ther rightly nor yet truely there=  
of. Let vs also leaue the Philo=  
sophers, who as they are won=  
ted almost to disagree in all  
thinges, hauing neither mea=  
sure

## The Immortality

sure nor end in their controuersies: so likewise strue they one agaynst another herein, in so much that we shall hardly finde two of the to agree together, of whatsoeuer opiniō a man would be satisfied and resolved. And as touching the powers of þe soule, Plato in very many places hath notably treated, but aboue all the rest, Aristotle hath most cunningly disputed thereon. Howbeit, if a man would know of the, and of the whole compaigne of those wise men, what the soule is, and whence it hath her beginning, he shall but lose his labor, albeit in very deede they haue a more pure and sound opinion hereof, then these Rosters which boast them selues to be the disciples of Iesus Christ. But before we goe any further, they must cutt of all occasion of stryuing about these wordes, which we indifferētly call þe spirite, & the soule, and whereupon at this tyme standeth our question, at which they may if they will snatch and catch: for we do oftentimes speake of them distinctly, as of sondry thinges.

And

And it is an vsuall thing in the scripture, to take these wordes diuersly, wherein many are de-  
 ceived: for they regarding not the diuersitie of the significatiōs, snatch at that which first com-  
 meth in their braine, and defend it obstinately. Oftentimes they haue read this word, soule, for the lyfe: and this opinion they haue, that it ought to be al-  
 wayes so taken, and doe bitter-  
 ly vpholde it. But if a man ob-  
 iect this saying of Dauid vnto them, Their soule shall be blessed in lyfe, will they interpret it, That lyfe is blessed in lyfe? Also if a man alleadge vnto the that place of Samuels: By thy lyfe, and by the lyfe of thy soule. will they say, that there is nothing meant by these wordes? we know then that this word, Soule, is oftentimes taken for lyfe; as in these places: My soule is in my handes. Also, Wherefore teare I my fleshe with my teeth, and carry my Soule in my handes. Likewise, Is not the soule farre more precious then meate? Also, Thou foole, this night shall thy Soule be taken from thee: and such other

Psal. 49. 19

2. Sam. 11.

11.

Psal. 119.

Nun.

Iob. 13. 14.

Math. 6. 25

Luke. 12.

20.

## The Immortalytie

like, which these Soulemurderers haue euer in their mouthes. And yet for all that, they haue nothing wheron greatly to brag. For they must consider, that this word Soule, is taken there by the figure Metanomia, for the lyfe: for so much as the Soule is the cause of the lyfe, and that the lyfe is bpholden by the Soule: and this figure euen yong boyes doe learne emongest their rudimentes in the Schoole. But who would not maruell to see the foolish arrogancye of these roysters, who are fully perswaded of some great matter in themselves, and would haue others make great accompt of them, & yet they must be taught their figures and formes of speaking. We also know by an other lyke reason as it were, that the soule is taken for the will and desier: because it keepeth the seate of the will & desier. And in this sence it is sayd: That the Soule of Ionathan was fast knit to the Soule of Dauid: and that Sichem his Soule longed sore for Dina Iacob his daughter. Saint Luke also sayth: And the multitude which bele-

1 Sam. 18.  
1.

Gene. 34. 6

Acts. 4. 32



beleued were of one hart and of  
 one soule. **Moreover**, who seeth  
 not **there is great strength in** these Hebrew phrases, My soule  
 bleſſe thou the Lord, my soule  
 doth magnify the Lord, say vnto  
 my soule, I am thy ſauing health:  
**for by theſe, is ſomewhat more**  
**expreſſed, the if it had bene ſim-**  
**ply ſpoken without addition.** As  
 bleſſe the Lord, I magnify the  
 Lord, ſay vnto me I am thy health:  
**Sometymes it is ſimply taken**  
**for a man that hath a Soule:**  
 As When it is ſayd, that three-  
 ſcore and ſixtene Soules went  
 downe with Iacob into Egypt.  
**Likewiſe, The ſoule which hath**  
 ſinned ſhall dye. **Alſo, The Soule**  
 which ſhall goe after Coniurers,  
 and Southſayers, ſhall dye the  
 death. &c. **Many tymes it is ta-**  
**ken for the breath, which geueth**  
 breath vnto man, wherein re-  
 ſteth the liuely motion of the bo-  
 dy. **As I take theſe places, Hea-**  
 uines and ſorrow haue taken hold  
 on me, although my whole ſoule  
 remayneth in me: **Alſo, his Soule**  
 is in him. **And agayne: That the**  
 ſoule of the Childe returned into  
 his body. **Moreover, ſcripture**

Pſal 115. &

104.

Luk. 1.

Gene. 49.

Ezech. 18. 4

Leuit. 20. 6

2. 6.

2. Sam. 2.

Acts. 20.

1. King. 17.

22.

mat 25. 11.

bleth

## The Immortality

bleth this maner of speaking,  
that þe soule doth depart, where-  
as we commonly say, he yeldeth  
vp the ghost. As when it is sayd  
of Rachell; And at the departing  
of the soule (for Rachell dyed) she  
called the name of the child Ben-  
oni. We know also that this  
word spirite amongst the La-  
tines, is called breath, & winde;  
which we may likewise see by  
the word that the Grecians vse.  
We know that it is taken in  
the prophesie of Isaiah for a  
payne and tryling thing: We  
haue bene with childe sayth he,  
and suffered payne, as if we had  
brought forth winde. And many  
times it is taken for that which  
the spirite of God regenerateth  
in vs. For when Saint Paule  
sayth: That the spirite lusteth co-  
trary to the fleshe, he meaneth  
not that the Soule fighteth a-  
gaynst the fleshe, or reals against  
Lust, but that the Soule it selfe,  
in somuch as it is governed by  
the spirite of God, fighteth against  
it selfe, because as yet she is boyd  
of the spirite of God, and geuen  
ouer to her owne lustes.

Moreover, we know that  
when

where these two words y<sup>e</sup> Soule,  
and the Spirite are ioyned to-  
gether, that by the Soule is  
ment the will, and by the Spi-  
rite, the vnderstanding. for thus  
sayth Iſaiah; My ſoule hath lon-  
ged for thee all the night; and I  
will ſeek thee early in the mor-  
ning with my Spirite which is  
within me. And thus doth Saint  
Paul vnderſtand it: When he  
beſeecheth the Theſſalonians to  
haue their whole Spirite, Soule  
and body, kept blameleſſe in the  
coming of our Lord Ieſus Chriſt.  
for he meaneth to haue all their  
thoughts and willes ſound, and  
not to geue ouer their members  
as instrumentes of iniquitye to  
finne. And that which the Apo-  
ſtle wyrteth to the Hebrewes  
muſt be taken in the ſame ſence.  
That the word of God is quick,  
and mighty in operation, and ſhar-  
per then any two edged ſword,  
which entreth through euen vnto  
the diuiding aſonder of the Soule  
and ſpirite, & of the ioynts and the  
marow, & diſcerneth the thought-  
es and intentes of the hart. Ne-  
uertheleſſe, ſome there are  
which in this laſt place had ra-

Iſaiah. 26.  
9.

1. Theſ. 3.  
13.

Heb. 4. 12.

## The Immortalitye

ther vnderstand by the spirite, this being, wherein doe consist reason and will, and which we are now disputing of: and by the Soule the vitall motion, and the senses which the Philosophers call, Superiours and Inferiours. But seeing that both the one and the other doe signify in many places an Immortall essence, which causeth the lyfe of man, let them not take any occasion, to strue about the words: but let them take the thing as it is, by what name soeuer it be called, and meant. And presently we will shew, how true the same is.

Now, we will beginne at the first creation of man, wherein we shall right well perceiue, what matter of one he was made from the beginning. The holy history telleth vs, what the determination and counsell of God was, before he created man, in making him after his owne Image and lykenes. These words can no way be meant of the body, wherein although a wonderfull worke of the Lord God appeareth aboue all the rest of the bodies



of the Soule.

dyes which he created, yet we se  
not any Image of God to shine  
in him. For what is he which  
thus sayth? Let vs make man af-  
ter our owne Image and lykenes  
It is euen God himselfe who is  
a spirite, who cannot be repre-  
sented by any bodily shape. For  
lyke as a bodily image which  
representeth vnto vs the face  
of a man, ought liuely to set be-  
fore vs all his lyneaments, and  
proportions, that by the couter-  
faying, or engrauiing, we might  
conceiue whatsoeuer might be  
sene in him, which the same re-  
presenteth: Euen so this Image  
of God must through the same  
lykenes, set before our senses a  
certaine vnderstanding of the  
knowledge of God. And I right  
well know what a number of  
them prattle, saying, that the Im-  
age of God is lykened vnto  
the rule and gouernemēt which  
is geuen vnto man ouer the ly-  
uing creatures: because that  
therein, man is somewhat lyke  
vnto God, who hath dominion  
ouer all things. Into the which  
error Chrysostome him selfe fell,  
when as he erred by ouer great  
behe-

Gene. 1. 26

## The Immortality

vehemency in cōfuting the opinion of the Anthropomorphites. But the Scripture can in no wise abide to be thus dallyed withall. Wherefore because that no man might or dayne any such Image to be in the fleshe of man, Moyles sayth that the body was first made of y<sup>e</sup> slime of the earth, and yet for all that in such sort as that it no wayes represented the Image of God. For it is after sayd, that lyfe was breathed into the body which was fashioned of the dust of the earth, because that euen then the Image of God beganne to shine first in man, when as he was fully furnished in all partes. But it may be objected and sayd, what? doe you thinke that this breath of lyfe is the Image of God? No surely, although I might very well say so, as well as a great many of others: and it may be y<sup>e</sup> I should not speake greatly amisse. For, what hurt were it if I sayd, that there is a difference set downe in the word of God, whereby this breath of lyfe might be distinguished from the soules of beastes? for from whence

This obser-  
uation v-  
seth S. Hila-  
ry vpo the  
63. psalme.  
and S. Au-  
gustine in  
his booke of

Whence haue the soules of the  
 rest of the liuing creatures their  
 beginning? Let the earth (sayth  
 God) bring forth a liuing soule.  
 &c. And likewise, let that which  
 is of the earth retorne agayne  
 vnto earth. But the soule of  
 man is not of the earth, but frō  
 the mouth of the Lord, and that  
 by a secrett and hidd power.  
 Howbeit I will not, I say, stand  
 vpon this, because I would not  
 haue them to stryue with me a-  
 bout it: but this onely would I  
 obtayne at their handes, that  
 the Image of God is without  
 the fleshe: For els it were no  
 great commendation to man to  
 be made after the Image of  
 God: which notwithstanding  
 is so greatly commended, and so  
 often repeated vnto vs by the  
 holy scriptures. For what nee-  
 ded it I beseech you, to bring in  
 God deliberating with himselfe,  
 and as it were sitting in coun-  
 sell, if he had gone about to haue  
 made a common and ordinary  
 thing? For as concerning all o-  
 ther thinges, he onely sayd, let  
 them be, & by and by they were  
 made, but when he came to this  
 Image

the spirite  
 and the let-  
 ter. cap. 39  
 Basi. Hex.  
 conges. 8.

## Of the Immortalytie

Image, as if he had meant to shewe a singular proofe of his workmanship, he called to counsaile his wisdom and power, and was fully resolved in himselfe, before he once set hand to the same. Hath Moyses then so curiously to no purpose, affected this manner of speech, which being borrowed from the common vse of men according to their slender capacities, who are as it were very young children, to set before vs the Lord God, whose greatnes and wisdom no creature is able to comprehend? But hath he not rather in so speaking, most gloriously commended the Image of God, which shyneth in man? And he is not satisfied with once speaking thereof, but repeateth it oftentimes. Now let the philosophers or els these tryselers, bring with them what doltish mockeries soever they will, we are sure of this, that nothing may beare the Image of God, but that which is a spirite: For in very deede God is a spirite. We must not proccede here, by coniectures and ghesles, to en-  
quier



quiter wherein this Image resembleth his soueraigne creator: seeing we may very easily learne that, frō þe Apostle: who commaunding vs to put on the new man, which is renewed in knowledge, according to his Image that hath created him, manifestly declareth what the same Image is, or wherein it consisteth. And he sayth also in another place, put you on the new mā, who is created according to the Image of God, in righteousness and holynes of trueth. All which thinges, when as we will speake in one word, we say, that man according to the spirit, was made pertaker of the goodnes, wisdom, and righteousness of God. The Authoꝝ of the booke of Ecclesiasticus, and the Authoꝝ of the booke of Wisdom, haue also followed the same course. The first, deuiding man into two partes, to witt the body made of the earth, and the Soule which he lykeneth vnto the Image of God, briefly comprehendeth, that which Moyles hath made a long discourse of God, sayth, he made man

Colos. 3. 10

Ephes. 4. 24

Ecclesiasticus. 17. 1.

Wisd. 2 23

## The Immortality

man according to his owne Image. The second, meaning to shew by declaration, whereunto the Image of God was lyke, sayth that man was made incorruptible, as being created after the Image and likenes of God. I would neuer haue pressed out aduersaries with these Authorities, had they not charged vs with them before. Which notwithstanding we ought to thinke reuerently of, although not as Canonically, yet at the least, as autentique and holy, and receiued by the consents of many. But let vs there leaue them: and hold this Image of God in man, which can haue no abiding place but in the soule.

1. Pet. 2. 11.  
25.

Nowbeit, let vs now heare, what the scripture more manifestly sayth of the Soule. When S. Peter speaketh of the saluation of soules, and sayth that the lustes of the fleshe doe fight against the soule, and commaundeth vs to cleanse our soules, calling Iesus Christ the Byshoppe of our soules: what should he meane by it, if there were not soules to be saued, which should be

be assailed with wicked, and  
ungodly desiers, and should be  
cleansed and gouerned by Christ  
their Byshopp: And we reade Iob. 4. 19.

also in Iob. How much more the  
in them which dwell in houses  
of claye, and whose foundation  
is nothing but dust, which thing  
if we consider more narrowly,  
must needes be vnderstoode to  
be spoken of the soule, which  
dwelleth in this earthly body.  
for he calleth not man an  
earthly vessell, but sayth that  
he dwelleth in an earthly ves-  
sell: as one that meant to say,  
that the best part of man (which  
is the soule) was contayned  
within this earthly mansion. 2. Pet. 1. 13.

Thus also sayth S. Peter, I 14.  
I suppose this to be meete and iust  
that so long as I am in this ta-  
bernacle, I stirre you vp by  
putting you in remembraunce:  
knowing that shortly I must  
put of this my tabernacle.

Surely if we be not too too  
blockishly, we may vnderstand by  
this manner of speech, that the  
tabernacle is one thing, and  
that which is taken out of the  
tabernacle, to be another thing.

The

## The Immortalytie

Heb. 12.9. The Authoz of the Epistle to the Hebrewes setteth downe the lyke manifest distinction betwene the fleshe and the spirite,

Heb. 12.23 when as he nameth those our fleshy fathers of whome we were begotten: and calleth God, the onely father of spirites. And a little after, calling God, the father of the heauens. Ierusalem, he maketh the Angells, and soules of the righteous, the Citizens. Neither doe I see how we can otherwise take this

2. Cor. 7.1. saying of S. Paul. Since we haue these promises, let vs cleanse our selues from all filthynes of the fleshe and of the spirite. For it very well appeareth, that he maketh no difference there betwene the fleshe and the spirite, as he is wont to doe els where: when as he attributeth filthynes to the spirite, by which title he meaneth in other places, meere purity. I wil yet bring in another place, although I see that they which meane to wrest, will forthwith fall to their gloses. For when it is sayd, what man knoweth the thinges that are in man, but the spirite of man

1. Cor. 2.11



man which is in him: Agayne, no man knoweth the thinges of God, but the spirite of God.

It may well be sayd, that man knoweth the thinges which are in himselfe, but he meaneth in one word, that part, wherein the power of the thought and vnderstanding consisteth. And also, when he sayeth that the spirite of God beareth witnes Rom. 8.16 to our spirite, that we are the children of God, vlceth he not the very same proper kinde of speech? But what? I coulde conuince them euen in a word? For we know how many tymes Christ him selfe by his owne voyce condemneth the error of Math. 22. the Saduces, a part of which 23. error was, that there was no spirite: as S. Luke wryteth in the Actes. The wordes are these: The Saduces say þ there is neither resurrec- Acts. 23-8. tion, Angell, nor spirite: but the Pharysies cōfesse all these thinges. I feare me that they will goe about to cauill and say that these thinges are to be vnderstood of the holy ghost, or els of the Angels: Which obiection is easily

## The Immortality

easely answered: For he hath placed the Angells aparte by themselves: and it is certayne that the Pharisees had scarcely any knowledge of the holy ghost. And they which vnderstand the Greeke tonge know this best. For S. Luke sayd spirite, without putting to any Article: which thing without doubt he would haue added, if he had spoken of the holy ghost. Now if this stop not their mouthes, I know not by what meanes they may be drawne or ledd, without it so fall out, and say: that the opinion of the Saducies is not condemned, in that they deny a spirite, nor the opinion of the Pharisees allowed, which say the contrary. Howbeit by very words of S. Luke do mete w<sup>th</sup> this fault. For after he hath set downe the confessiō of S. Paul, that he was a Pharise, he addeth this opinion of the Pharisees. We must then say, either that S. Paul vsed a subtil and wicked dissimulation (which ought not to be receiued in the confession of fayth) or els that he was of the same opiniō with  
the

the Martyres touching the spirite: Now if we must beleue histories, this was as certaine and sure amongst the Apostles, as the resurrection of the dead, or any other Article of our faith. I will not be ashamed to bring in here the words of Polycarpe, a man who both in his words and doings in very deede looked for Martyrdome: being also a disciple of the Apostles, and so sincerely taught others that, which he learned of them, as that he would neuer suffer any Leauen to be mingled amongst it. This holy man then amongst many excellent wordes which he spake in the middelt of the fier, sayd, that the same day, he should be present in spirite before the face of God. In those dayes also Melito Bishop of Sardis, a man of lyke sinceritie, wrote a booke of the Body and of the Soule, which if we had had at this day, I needed not now to haue taken payne in this matter. This opinion was so notably receiued in this blessed tyme, that Tertullian put it euen amongst the common and chiefest

Ecclesiast.  
History. 10.  
4. c. 13.

In the same  
c. 19.

In the same  
c. 24.

In the same

## The Immortalytie

of the re-  
surrection  
of the flesh

chiefest conceites of the minde,  
which nature commonly taketh  
hold of. And although we haue  
already brought in many rea-  
sons, which are able (as I think)  
to conuince & which they strauē  
about, to witt, that the Soule  
or spirite of man is a substance  
distinguished from the body, yet  
that which we will add forth-  
with, shall make the same a  
great deale more certayne. For  
I come to that which I did set  
downe in the second place, to  
witt, that the soule lyueth after  
that the body is dead, hauing  
both sence and vnderstanding.  
Now whosoever thinketh that  
I doe heere affirme any other  
thing then the Immortalytie of  
the soule, is greatly deceiued.  
For they which confesse that the  
soule liueth, and therewithall  
take from her all her senses,  
doe imagine a soule, which hath  
no parte at all of a soule, or els  
denie a soule of their owne  
heads: considering that her na-  
ture (without which she can no  
way stand) is to moue her selfe,  
to feele, to haue strength & to vn-  
derstand & (as Tertullian sayth)  
that

In the same



that the sence, is the soule of the  
soule. Let vs therefore learne  
this Immortalytie of the soule  
out of the holy scriptures.

of the flesh  
of Christ.

When our Sauioꝝ Christ  
exhorteth his disciples not to  
feare them which kill the body, Math. 10.  
18.  
we haue no power ouer the soule: Luke. 12. 5.  
but to feare him, who after he  
hath slayne the body, is able al-  
so to send the soule into hell fier:  
both he not meane that the soule  
leueth, after the body is dead:  
And truely God hath very lo-  
uingly dealt with vs herein, that  
he hath not suffred our soules to  
be at the disposition of those  
which would so soone kill them,  
or at the least though they can-  
not, yet doe their best. The Ty-  
rantes torment, cut in peeces,  
burne, and hang, but it is the  
body onely, for God onely hath  
power ouer the soule to cast it  
into hell fier. So then eyther  
the soule abideth after death, or  
els this must needes be an vn-  
trueth: That Tyrantes haue  
no power ouer the soule. Unto  
this they answere (as I heare)  
that the soule truely is slaine for  
the tyme, when as the body is  
dead,

## The Immortality

dead, but that it pearsheth not,  
 because that in tyme to come it  
 shall rise agayne. Now if they  
 thinke to gett away with this,  
 they must also graunt that the  
 body pearsheth not; for so much  
 as it shall rise agayne. And be-  
 cause that they are both reser-  
 ued untill the day of Iudgement,  
 therefore neither of both pea-  
 rsheth. And yet our Sauiour  
 our Christ confesseth that the  
 body is clayne; and testifieth  
 that the soule abideth whole and  
 sound. This maner of speech he  
 useth of his owne death, when  
 he sayth, destroy ye this Temple,  
 and in thre dayes I will raise  
 it vp agayne. But this he spake  
 of the Temple of his body; by  
 which reason he tooke the soule  
 out of their power; which also,  
 as S. Luke wyrteth; and as  
 Dauid foretold, when he drew  
 neare vnto his death, he com-  
 mended, into the handes of his  
 father. S. Stephen likewise  
 after the same maner saith: Lord  
 Iesus Christ receiue my spirit.  
 Haue they heere any thing,  
 whereat to iangle, that Iesus  
 Christ commended his soule vn-

John. 2. 19

Luke. 13.

46.

Psal. 30. 6.

Actes. 7.

59.

to

to his Father, & S. Stephen  
his, vnto Iesus Christ, to be  
preserued vntill the day of his re=  
surrectiō: but these wordes haue  
a nother meaning with them,  
and specially the wordes of S.  
Stephen. S. Iohn also sayeth  
moreouer of Iesus Christ, that  
whē he bowed downe his head,  
he yelded vp the ghost. Which  
wordes must not be referred to  
the breath, or to the mouing of  
the Linges. Iohn. 19.  
30.  
1, Pet. 3. 19

S. Peter likewise manifest=  
ly declareth no lesse, the soules  
to be and to lyue after death,  
when he sayth: That Christ  
preached to the spirites that  
were in prison, and not onely  
vnto the spirites of the faithfull,  
remission vnto saluation, but al=  
so vnto the spirites of the wic=  
ked vnto destruction. For thus  
doe I enterpryte this place,  
which hath so greatly troubled  
many mens witts: and I hope  
so to perswade all good and god=  
ly men. For when he had spoken  
of the humilitie of the crosse of  
of Christ, and he had shewed  
that all the faithfull ought to  
fashion themselves to be lyke

C. i. vnto

## The Immortalitie

vnto him, that they might not  
despayre, he forthwith speaketh  
of y<sup>e</sup> resurrectiō, that they might  
vnderstand & know the very end  
of all tribulations. For he sayth  
that Iesus Christ was not o-  
uercome of death, but hauing  
ouercome it, shewed himselfe  
triumphant. Which thing he  
declareth by these wordes, whē  
he sayth: that Iesus Christ was  
in very deed, dead in the fleshe,  
but yet quickened in the spirite.  
And so also meaneth S. Paule,  
when he wryteth, that he suffred  
in the humilitie of the fleshe,  
but was rased vp agayne by  
the power of the spirite. Now  
to the end the faythfull might  
vnderstand that the selfe same  
power belongeth vnto them, he  
goeth on farther and sayth that  
Iesus Christ hath bestowed  
this power vpon others, and  
not onely on the quicke, but also  
vpon the dead: and besides, not  
onely vpon his seruautes, but  
also vpon the faythles, and des-  
pisers of his grace. Moreouer,  
let vs vnderstand that this is a  
maymed kinde of speach, and  
wanteth one of his two braun-  
ches:



ches: of which sort are many examples in the scriptures: and chiefly when many sentences are gathered together vnder one conclusion, as here is done. Neither yet let any man thinke it straunge, that the holy Fathers are shut vp in prison, who looked for the redemption that should be obtained by the sonne of God. For because they beheld a farre off, the light as it were vnder a cloude or shadowe, as they doe which behold some shimmering of the day euen in the troy light, and perceiue the comming of the day before the dawning: nor as yet had not the blessing of God reuealed vnto them, wherein they might repose themselves, he calleth their hope a prison or dungeon. The meaning then of the Apostle is this: That Iesus Christ preached in spirit vnto the spirites which were in prison: to witt, that the power of the redemption obteyned by Iesus Christ, appeared, and was manifested vnto the soules of the dead. Here wanteth the other braunch which belongeth vnto the faythfull, who haue

## The Immortalytie

known & tasted of this fruite:  
and setteth out the other brāuch  
of the faythles, who haue recei-  
ued vnto themselves this mes-  
sage vnto their destruction. For  
they did see that there was but  
one redemption, from the which  
they were shut out, and there-  
fore what thing could they els  
looke for, but vtter desperation.

I see already how these men  
murmur & grudge, that I haue  
devised this glose of mine obone  
hedd, and that they are not bound  
vnto any such lawes. Well I  
will not tye them to my lawes,  
but I will onely aske them this  
questiō, are not the soules which  
are shut vp in prysōn, soules? It  
is most manifest, which hath  
bin set doūne by the same Apo-  
stle: for this cause also was the  
Gospell preached vnto the dead,  
to the end they might be iudged  
as other men in the fleshe: but  
yet that they should lyue with  
God in the spirite. We see that  
the fleshe is deliuered to death,  
and the spirite to be kept in life.  
For seing there is a relation be-  
twene death and lyfe, it is euy-  
dent that the one dyeth, and the  
other

2. Pet. 4. 6.

Eccle. 12. 7

other lyueth.

We learne this same also of Salomō, who describing the death of man, maketh a diuision of the soule farre from the body.

Eccle. 1. 27

When as he sayth, vntill the dust returneth into the earth frō whence it came, and the spirite returneth vnto God, who gaue it. I know very well that this Argument troubleth them not much, because they say that lyfe returneth vnto God, who is the fountayne of lyfe, and so by that meanes it is no more any thing.

But the words themselues crye mainely out, that there is great wrong offered them, so that it shall not be needefull to confute this tolye subtilty, which is neither worthy the reading nor yet the hearing.

This then is their meaning, that the soules returne vnto their fountayne of lyfe in a dreame. And there is a saying in Esdras aunswerable vnto this, I would not bring in this Authoz before them, but that I know they make it their Buckler. Let them now harken what their Esdras sayth: The earth shall restore those which

4 Esd. 7. 32

C. 14.

leape

## The Immortalitie

leape in her, & those also which dwell with her in silence, and their secret places shall deliuer those soules which are committed vnto the. By the secret places, they meane the prouidence of God, and by the soules, the thoughtes. This is their iolly glose, that the booke of this present lyfe might offer by y<sup>e</sup> thoughtes before the face of God. And thus a man may very well see, that no other reason maketh them thus to say, but that they haue no better to say for themselves, as if so be it were a shame for them to be silent. Now if it were lawfull for a man to wrest and tolle the Scriptures after this maner it were an easy matter to turne all thinges vpsyde downe. Although I haue many other things to bring in agaynst them, yet will I bring forth nothing here, of mine owne: considering that the Autho<sup>r</sup> himselfe may defend himselfe from slander. For it was sayd a litle before, haue not the soules of the righteous called for these things in their secret places? how long lye we thus in hope? whē shall the



the fruite of the Ayer of our re-  
ward come : what soules are  
they which thus call and hope?  
They must digg here another  
mine if they entend to escape.

Luke. 16.  
22, 23.

Let vs now come to the sto-  
ry of the Rich man, and of Laza-  
rus. The one of which, after he  
had passed many griefes and ca-  
lamities of this mortall lyfe,  
was in the end carryed into the  
bosome of Abraham, and the o-  
ther fell into euerlasting tormēt  
and payne. The one is tormen-  
ted, and the other comforted.  
There is a great bottomlesse  
deapth betwene the ioyes of the  
one, and the greuous torments  
of the other. Are these dreames  
or fables?

But because they would haue  
some way to escape, they make  
a parable of this story, and say, &  
whatsoever the trueth speaketh  
of Abraham, the rich glutton,  
and of Lazarus, is but a fained  
thing. This is all the reuerence  
they beare vnto God and to his  
word. But I aske this of them,  
let the bring forth but one one-  
ly example out of the holy scrip-  
ture, where, in a parable, any

## The Immortalitie

man is called by his name . I pray you tell me what is meant by these wordes . There was a poore man named Lazarus &c. Either must the word of God be a false lye , or els this must needes be a very true story . The auncient Doctors also had great regard to this: for S. Ambrose sayth, that it is rather a story then a parable, because there is a name put in. S. Gregorie is of the same opinion . Tertulian, Ireneus, Origen, S. Cyprian, and S. Ierome, doe take it for a history . Amongest whom, Tertulian thinketh that by the Rich man is meant Herode , and by Lazarus , Iohn Baptist . And see what Ireneus sayth : The thinge which is recyted vnto vs by the Lord of the Rich mā, & of Lazarus , is no fable . And Cyrill answering the Arriās, who out of this place made it their buckler for the refuting of the diuinitie of Christ, refelleth not this as a parable, but expoundeth it as an history . But this is a greater mockery , that for y<sup>e</sup> strēgthning of their error, the more they pretende the name

name of S. Augustine, and because they might the better wangle, say, that he yelded to the same opinion. I thinke they doe it for this cause, for that he hath sayd in an certein place, that we must vnderstand by Lazarus, Iesus Christ, and by the Rich man the Pharysies: and yet his meaning is none otherwise, but that this story is to be transferred into a parable, if the person of Lazarus be attributed to Iesus Christ, and the person of the Rich man vnto the Pharysies. This is also the custome and manner of all such men as haue once conceived an opinion of any thing, to suffer themselves afterward, violently to be carryed away with the same. For, when they see they haue no sure ground to stay on, there shall not be so small a tittle of a letter which they will not lay fast hold on, to wythe and wrest it to serue their owne turnes. Notwithstanding, to the end they might not still groyne and grunt, S. Augustine himselfe sayth in another place, that he receiueth it for an History.

C. v.

Let

## The Immortalitie

Let the now go & sell their counterfeit wares at noone day. And yet shall they not be able to flye any whither, but that they shall alwayes mashe themselves in these very snares. For, admit we did graunt it them to be a parable (which they shall neuer be able to obtaine at our hands) What other thing can they gather hereupon, but that there is some shewe of trueth in this comparyson? Now if these great Diuines know not this, let the goe learne at the first principles of the Gramarians, and they shall finde that a parable is a similitude taken from the truth. For when we heare that a man had two sonnes vnto whome he diuided and lotted out their portions, there must needes be a man, sonnes, an enheritaunce, and a diuision of portiōs. Moreover this is alwayes the nature of a parable, first we must conceiue of the bare matter as it is propounded, afterward we are led to the end of the parable, to witt, to the thing it selfe whereunto the parable is applyed. And herein let them follow



John Chrysostome as their Patron. He alwayes thought this to be a parable, and yet he oftentimes drew out of it the truth. As when he proueth out of it, that the soules of the dead are in certayne places, he sheweth how horrible hell fier is, and the destruction that cometh of pleasures. And least I should here lose much speech, let common reason teach them, if they haue any, and they shall soone vnderstand what the strength and reason of a parable is.

And because we would gladly satisfy all men as much as in vs lyeth, we will heere speake somewhat of the rest of Soules which are departed from the bodyes in an assured fayth of the promises of God, and surely the holy scripture meaneth nothing els by the bosome of Abraham, but this rest. In the first place we call that, rest, which these waste diuines, call Sleape. Neither would we refuse this title of Sleape, were it not, that by their lying, they haue wonderfully corrupted, and almost utterly defaced it. Moreover,  
we

## The Immortalitie

Isaiah. 32.  
17.

Isaiah. 26.  
12.

we vnderstand not by rest,  
slouthfulnes, or slumber, or any  
such other lyke drunken thing,  
as they attribute vnto þe soules,  
but tranquility and a good as-  
surance of conscience, which  
although it be alwayes ioynd  
with fayth, yet is it neuer soūd,  
or altogether perfect, but after  
death. The Church no doubt,  
heareth from the mouth of God,  
the blessings of the faythfull,  
being yet but as a straunger  
here on earth, to witt: My peo-  
ple shall walke in the beauty of  
rest, and dwell in a peaceable  
habitation, in the tentes of surety,  
and in a plentiful peace. And a-  
gayne geuing thanks, she sin-  
geth blessings vnto the Lord:  
Geue vnto vs O Lord peace:  
For thou also workest all our  
workes in vs. When the fayth-  
full haue receiued the Gospell  
they haue this peace, when they  
see God to become their louing  
Father, whom before they tho-  
ught him to be their Iudge: and  
in stead of children of wrath,  
they see them selues to be the  
children of Grace: that the bow-  
els of God his mercy is poured  
vpon

upon them: so that they not  
 looke for none other thing at the **Iob. 7.**  
 handes of God, but all goodnes,  
 and mercie. But because that  
 the lyfe of man is a warfare vpon  
 earth, they which fee the stings  
 of sinne, and the dregges of the  
 fleshe, must haue trouble in this  
 world, and be comforted in God:  
 & in this sorte they shall neuer  
 be without an vnquiet, & trou-  
 bled minde. But when as they  
 shall haue put of the fleshe and  
 the lustes thereof (who as home  
 enemies doe trouble their peace  
 and rest) they shall in the end **Isaiah. 57.**  
 be at quiet and rest in the Lord **1.**

For thus sayth the prophet: The  
 righteous peariseth, and there is  
 no man that once thinketh of him  
 in his hart: good and godly people  
 are take away, and no man consi-  
 dereth thereof: for the righteous  
 is conueyed away from the wicked.  
 let peace come vnto him, and let  
 him rest in his bed which wal-  
 keth in his wayes, doth he not  
 call them vnto peace? But be-  
 cause they were at peace with **Ezechiel. x.**  
 God, whose peace was domesti- **27. 28.**  
 call, and at defiance with the  
 world, he bringeth them vnto  
 the

## The Immortalitie

the highest degree of peace. And  
therefore Ezechiell, and S. Iohn,  
when as they would describe  
the throne of the glory of God,  
they compassed it with the  
Raynebow, which we know to  
be the signe of a league that the  
Lord made with men. Which  
thing the same S. Iohn hath  
more manifestly taught in ano-  
ther place saying: Blessed are  
the dead which dye in the Lord.  
Surely the spirit saith, that  
they doe rest from their labors.  
This is then the bosome of A-  
braham. For he it is, who  
with so ready a minde embraced  
the promised blessing in his seed,  
so that he nothing doubted, but  
that the word of God was both  
strong and true. And as if God  
had now fulfilled in deed y thing  
which he had promised, that  
blessed seede, he looked for it,  
with as an assured faith, as if he  
had handled it with his handes,  
& had felt it with all the powers  
of his minde and body. And so  
our Lord Iesus Christ witnes-  
seth: that he saw the day and was  
glad of it. Thus we see what the  
peace, rest, and sleape of Abra-  
ham.

Apoc. 4. 3.

Gene. 9. 12

23.

Apoc. 14.

23.

Iohn. 8. 36



ham is, so that this honest name  
be not defaced with the foule  
mouth of these sleepers. For  
what sweeter thing can a con-  
science haue; wherein it may  
rest it selfe safely, then in this  
peace: which openeth vnto it  
the treasures of the heauenly  
grace, and maketh it drunken  
with the maruelous sweetenes  
of the Lordes cupp? But what,  
O you my maisters the sleepers,  
when you heare this word to be  
drunken, doe you not thinke of  
your blockishnes, of your heauy  
hedds, and of your grosse and  
carnall sleape: for these griefes  
and discomodities wayte vpon  
drounkennes. And you accor-  
ding to your grossenes doe euen  
thus vnderstand it. But they  
which are instructed of God,  
know that by this maner of  
speech sleape is called peace of  
conscience, which the Lord ge-  
ueth vnto his, in the house of  
peace: after the which maner  
also drounkennes is called ple-  
ty, wherewith the Lord filleth  
his in the house of abundaunce.  
If Abraham enioyed this peace  
being yet in the midst of the  
thron=

## The Immortalitie

thronges, trauelles, and daungers of his enemies: yea carping with him his owne fleshe, which is an home enemy, then the which nothing is more hurtfull: how much greater must we thinke his peace to be in respect, when he shall be quite out of daunger of the blowes, and dartes of his enemies. Will any man now maruell, why it is sayd that the elect of God doe rest in the bosome of Abraham, who are passed out of this lyfe vnto their God: namely because they are receiued into the seate of peace with Abraham the father of the faythfull, where they haue the full fruition of God, without weyersomenes?

August. de  
ciuita. Dei.  
lib. 19.

1. Cor. 14.

And therefore it is not without cause that Augustine sayth in a certaine place: Lyke as, sayth he, we call lyfe euerlasting, the end of the blessed ones, so also may we call it peace. For he that can geue no better nor greater thing then him selfe, who is the God of peace, can geue no better then it. Therefore, when we shall hereafter speake of the bosome of Abraham, let them not put it ouer

ouer to their sleape: for the  
trueth of the scripture repleth-  
deth and ouerthroweth their  
vanytie. This rest, say I, is  
the heauenly Ierusalem, that is, Math 5.8.  
9.  
the vision of peace: wherein the  
the God of peace geueth him-  
selfe to be seene to his peacema-  
kers, according to the promise  
made by Christ. But so often as  
the holy ghost speaketh of this  
peace in the holy scriptures, he  
so familiarly vseth the figure of  
sleape and rest, as that a man  
can finde nothing oftener. Thy  
faythfull shall reioyce sayth Da-  
uid, and be glad in their beds: Psal. 149. 5.  
so thy dead, shall lyue, and thy Isaiah. 26.  
slayne shall rise agayne. Awake, 19. 20.  
and geue prayse ye inhabitantes  
of dust for the deawy of the fiede  
is thy deaw, and thou shalt bring  
the land of the mighty ones to  
destruction. Goe my people, en-  
ter into thy tentes, and shut the  
dores vnto thee, and hyde thy  
selfe for a while, vntill such time  
as wrath be passed ouer.

But the Hebrue tongue vs-  
surpeth this word to the signi-  
fication of all surety and trust.  
Dauid also sayth: I will lay me  
downe

## The Immortalitie

**Ose. 2. 18.**

downe to sleape and take my quiet rest. **The prophet likewise sayth:** In that day will I make a league with the beastes of the field, with the foules of the ayre, and with all creping thinges: I will destroy vpon the earth, the bowe, the sworde, and warre: and they shall sleape without feare.

**Leuit. 26. 6**

**Moyles also sayth:** I will make peace in your borders, and there

**Iod. 11. 18  
19.**

shall no man be afeard. **But in the booke of Iobe it is sayde:** Thou mayest then be of good comfort, because there is hope, and entrench thy selfe, and sleape quietly: the mayst thou lye down, & none shall make thee a feard, & many shall make sute vnto thee.

**The soules of the lyuing doe sleape and are in peace, which repose themselves vpon the word of the Lord, and desier not to passe beyond the will of their God: but being ready to goe whither soeuer he shall call them, they hold them selues vnder his hand and conduct.**

**Abi. 2. 3.**

**which thing is commaunded**

**Isaiah, 30.  
15.**

**yet wayte for it: likewise, In hope and quietnes shall your strength be**



be. Now since it is so that they  
 desire something which they see  
 not, and looke for something  
 which they haue not, it appea=  
 reth that their peace is imper=  
 fect, contrariwise, seing they are  
 certayne of that which they look  
 for, & desire in fayth, that which  
 they do desyre, it is most certain  
 that their desyre is peaceable.  
 This peace which leadeth the  
 faythfull to the place of peace,  
 doth death encrease & aduaunce  
 to the vttermost, hauing deliue=  
 red them from the warr of this  
 world, and as it were crused  
 it in peeces. And hauing theyr  
 eyes and harts wholly fixed vpon  
 God, there is nothing better,  
 or more blessed, whereon they  
 may cast theyr eyes, or let theyr  
 desyre. And yet for all this they  
 want something of that which  
 they desyre to see, which is, the  
 most excellent and perfect glory  
 of God, wherunto they alwaies  
 desyre to come. And although  
 theyr desire be not impaciet, yet  
 is not their rest ful and perfect.  
 For a man may very well say  
 him to be at rest who is at that  
 place where he desyret to be, &  
 his

## The Immortalitie

his desyre hath neither measure  
noꝛ end, vntill such tyme as he  
be at the place whither he en-  
tended to goe. Now if the eyes  
of the chosen doe looke vnto the  
excellent and perfect gloꝛy of  
God, as vnto their marke, their  
desyre is alwayes a foote & on  
the way, vntill such time as the  
gloꝛy of God be accomplished,  
**Psal. 17. 17** which is great day of iudgement  
will fully accomplish. The shall  
that saying be verified: I shall  
be satisfied whenas I shalbe a-  
wakened with the sight of thy  
countenance.

And now to the end we may  
passe ouer the reprobate, vnto  
whome what may befall, we  
haue not greatly to do withall,  
I would haue them to answer  
me simply and playnely, what  
hope they haue of the resurrec-  
tion, without it be that Christ  
rose agayne? For he is the first  
borne of the deade, and the fyrst  
fruites of those that rise agayne.  
For as he dyed and rose agayne, so  
also must we dye and rise agayne  
in him. For since it hath so fallen  
out that by death he hath ouer-  
come death, wherunto we were  
oꝛday=

**Colo. 1. 18.**

**Apoc. 1. 5.**

**1. Cor. 15.**

**20. 21.**

o:dayned, it is very certayne  
 that he dyed of the same death  
 as we dye, and hath suffered in  
 the same death whiche we doe  
 suffer. The trueth of the scrip-  
 ture maketh this manifest vnto  
 vs, whenas it calleth him the  
 first bozne of the dead, and the  
 first frutes of those which ryle  
 agayne. And it hath so taught  
 vs, that the faythfull might ac-  
 knowledg him for their guide  
 euen in the middelt of death, &  
 when they behold their death  
 factified by his death, they need  
 not to feare the curllse thereof.  
 which is the thing that **Saynt** Phil. 3. 10.  
**Paule** meaneth, when he sayth, II.  
 that he is made like vnto his  
 death, vntil such time as he might  
 come vnto the resurrection of the  
 dead. For this cōformity he pro-  
 secuted, whiche he beganne in  
 this world by the crosse, vntill  
 h time that he had by his death  
 fulfilled it.

And now you my maisters  
 & sheapers, examine your harts  
 awhile, and consider with your  
 selues how **Christ Iesus** dyed.  
 Do you in your cōscience think  
 that he slept, when as he waked  
 for

## The Immortalitie

John. 5. 26

for your saluation? He speaketh not thus of himselfe: As the Father (sayth he) hath life in himselfe, so also hath he geuen to hys sonne to haue life in himselfe. And he that hath the power of life in himselfe, how it is possible for him to lose it? And I trust they wil not say þ this belongeth to the deity. For if it be geuen to him that hath it not, it is then geuen to his humanity, to haue life in it selfe, and not to his deity. For seing that Iesus Christ is the sonne of God and man, that which is by nature as God, the same is by grace as man: to the end we might all receiue of his fulnesse, grace for grace, when men do heare that life is in God, what hope may they conceiue thereof, whenas they may also very well know, that their sinnes do set a cloude betwixt God and them?

But here is the onely true & great comfort, that the Father hath annointed his Christ with the oyle of gladnes aboue all the rest of his fellowes: That Iesus Christ as man hath receiued of his Father, gyftes in me,

to



to the end we might finde life in our nature. And for this cause, we read that the multitude glorified God after that the childe was rayled bp agayne, forso- much as he had geue such pow- er vnto men. And this knew Cvrill right well, who agreeth with vs in the explaning of this place. Now, whē we say ꝑ Je- sus Christ hath life in himselfe, in that he is man, we doe not say that he is the cause of life to himselfe: but onely this, that the heavenly Father, hath poured all fulnes of life in ꝑ manhood of his sonne Jesus Christ, whiche thing might be geuen vs to vn- derstand by a familiar similitude. The fountayne from which all men do draw water, and from which the small Creekes and Armes doe runne and flow, is sayd to haue water of it selfe, & yet commeth not as of it selfe, but from the spring which day- ly feedeth it, and from the flow- ing streames, and is sufficient for all men to draw out of: Euē so then, Jesus Christ hath life in himselfe, to wit, the fulnes of life wherewith he lyueth, and quick=

## The Immortalitie

quickeneth his: and yet hath he it, not as of himselfe, as he wotteth in an other place, that he liueth because of hys Father.

And whenas he had life in in himselfe, as God, yet when he tooke vpon him the nature of man, he receiued this gift of his Father, that he might also haue life in that behalfe in hymselfe. These thinges do most certainly assure vs, that Christ could not be destroyed by death, no not as he was man. And although he was truely and naturally put to death, whereof we must all dye, yet held he alwayes this gift of his Father. This was a true death, and a true seperation of the Body and Soule, yet the Soule neuer lost her life, which being commended vnto his Father, could not choose but be saued. And this is the meaning of the wordes of S. Peter his sermon, by which he affirmeth, that it was impossible for Iesus Christ to bee holden downe with the panges of death, that the scripture might be fulfilled saying, Thou shalt not leaue my

Acte. 2. 24.  
27.

Psal. 16. 10

my soule in graue: nor yet suffer  
 thine holy one to see corruption.  
 In which prophecie, although  
 we graunt that the soule is ta=  
 ken for lyfe, Christ asketh, and  
 looketh for two thinges at his  
 fathers hand: that he would  
 not leaue his lyfe to destruction,  
 nor yet suffer him to come to  
 corruption, which was fulfil=  
 led. For his soule was sustay=  
 ned by an heauenly power, that  
 it should not be destroyed: and  
 his body was kept whole and  
 sound, vntill he rose agayne.  
 S. Peter hath knit by all these  
 thinges in a worde, when he  
 sayth, that Christ could not be  
 held downe by death, to witt,  
 that he could not be subiect to  
 the gouernement of death, nei=  
 ther come vnder the power of  
 death, either yet be ouercome of  
 death. When as S. Peter in  
 this sermon, let the disputation  
 of the soule alone, and followed  
 onely the incorruption of the bo=  
 dy: He did it because he would  
 make the Iewes to see that  
 they were vanquished, euen by  
 their owne testimony, that this  
 prophesie appertayned nothing

## The Immortalytie

at all to Dauid , whose sepulcher was emongest them , and they very well knew that his body was rotted: neither could they deny the resurrection of our Lord Iesus Christ .

Jonas. 2. 12

We haue also another Argument of the Immortalitie of his soule , when as he ordayned Ionas to be a figure of his death, in that he was three daies within the Whales belly. For so must he likewise be three dayes & three nightes in the bowells of the earth . Now Ionas cryed vnto the Lord out of the belly of the fishe, and was heard . This belly is death : his soule thē was saued in the midst of death , so that he might cry vnto the Lord . Isaac also, who was a figure of the Lord, and being saued from death , was deliuered vnto his father , openeth vnto vs , as the Apostle witnesseth , the trueth in a figure, by the manner of the rising agayne . For after he was layd vpon the Altar, as an oblation and sacrifice prepared for the purpose, and bound vpon it, he was soone after vnbound by the commaundemēt of the Lord, and

Gene. 22.  
10.

Hebr. 12. 17  
19.



and the Ramme that was tyed  
by the hornes in the bushe, was  
layd in Isaac his place.

What is now meant by this  
that Isaac was not put to  
death, but because that the sonne  
of God hath made the soule  
which is proper to man, Im-  
mortall? And the Ramme which  
is a beast without reason, and  
that was layd in his roome, is  
the body. And in that Isaac  
was bound, the same represen-  
teth the soule, which maketh an  
open shewe of one dying in the  
death of Jesus Christ, and  
sheweth it also dayly in the com-  
mon death of men, wherein all  
thinges in the opinion of men  
doe pearishe: and yet for all that  
the soule of Christ was losed out  
of bonds, and so shall ours also  
be losed, before they come to  
pearishe. Come off now, some of  
you my maisters the sleepers  
which are boyd of all shame, and  
bragge that the death of ~~the~~  
our Lord Jesus Christ was but  
a dreame: or els let him take  
part with that deuillishe here-  
tique Appollinaris.

Surely this good Lord Je-  
sus

D. ij.

## The Immortalytie

sus waketh , so long as he so willingly bestoweth himselfe about your saluation : But you sleape your sleape , and being ouerwhelmed with the cloude of blindenes, can not heare those which keepe watch. Moreover, this doth not onely comfort vs, that the sonne of God our head is not perished in the shadow of death , but his resurrection also doth assure vs, that he is appointed to be Lord ouer death , and hath raysted vp so many of vs from death, as haue any part or portion in him: in somuch that **S. Paul** hath not sticked to say , that our lyfe is hid with Christ in God. And in another place he sayth: I lyue, yet not I now: but Christ in me. What can be sayd more of them , except they cry with open mouth , that Christ sleapeth in these soules that sleape? For if Christ hath liued in the, he is the selfe and same which dyeth in them, If the lyfe of Iesus Christ be ours , he then which would haue our lyfe to end by death, violently plucketh the sonne of God from the glorious right hand of his father, and

Colos. 3. 3.

Gala. 2. 20.

& putteth him to a second death.

But if it be possible for him to dye, then vndoubtedly must we dye: But if his lyfe hath no end,

surely our soules which are ingrafted into him cā dy no death.

But what needeth vs to take all this payne? Are his wordes

straunge, when he sayth: because Ioh. 14. that I lyue, you also shall lyue, 19.

If we lyue, because he lyueth, then if we dye, he shall no longer

lyue. Is his promise straunge, when he sayth, that he which

shall be knit vnto him by fayth, shall dwell in him, & he in him.

Let vs then clearely dismember the Lord Christ, if we will take

away their lyues frō them. This 1. Cor. 15. is our confession, which we haue 22.

well fenced with his weapōs, to witt, that we are all truely

dead in Adam, but yet we lyue in Iesus Christ, S. Paule hand-

leth these thinges with an honorable style in the Epistle to

the Romaines: to witt: that if Rom. 8. 10 the spirite of Iesus Christ dwel-

leth in vs, that the body is surely dead by reason of sinne, but the

spirite liueth because it is iustified. Rom. 7. 23.

He calleth the body, a Lumpe of 24.  
D. iij, sinne

## The Immortalitie

sinne, which from the natiuitie of the fleshe remaineth in man: And the spirite, that part of man which is spiritually regenerate. Wherefore as a litle before he lamented his misery, by reason of the dregs of sinne which remained in him, he desiereth not simply to be taken out of this world, and to be nothing, so that he might escape this great misery: but also desiereth to be deliuered from the body of death: to witt, that the Masse of sinne might be abolished in him, to this end, that the spirite being cleansed, might be at peace with God: openly declaring hereby, that the best parte of him was kept captiue through & bondes of his body, and that it should be deliuered out of it by death.

I would to God we were able to vnderstand with a true fayth, what the kingdome of God is, which is amongst the faythfull, euen whiles they liue here in this world, and to taste thereof in good earnest: for it should be very easy withall to vnderstand lyfe everlasting already begonne. He which can  
not



not deceiue vs , hath made vs  
this promise, for thus he sayth:

Iohn. 5. 24.

He that heareth my wordes hath  
euerlasting lyfe, and commeth not  
to condemnation, but passeth fro  
death to lyfe. If a way be made  
to euerlasting lyfe, why hinder  
they it by death? And in ano-  
ther place, This is the will of my  
Father, that whosoever beleueth  
in the sonne shall not pearish, but  
hath euerlasting lyfe, and I will  
raise him vp againe at the last day.

Iohn. 6. 49  
46.

He sayth furthermore in the same  
place, Whosoever eateth my fleshe

Iohn. 5. 54  
57.

and drinketh my bloud, hath e-  
uerlasting lyfe, and I will raise  
him vp againe in the last day. Not  
as your Fathers ate Manna and  
dyled: but he that eateth this bread  
shall lyue for euer.

Wrag not heere of your good-  
ly gloses concerning the last day.

He promisethe vs two things:  
lyfe euerlasting, and this blessed  
resurrectiō. Although you heare  
two thinges, yet onely embrace  
you but one of them. There is  
also another saying of Iesus  
Christ, which is yet more a-  
gaynst you, when he sayth: I am  
the resurrection and the lyfe, he

Iohn. 11. 2

D. iij,

that

## The Immortalitie

that beleueth in me, yea although he were dead, yet shall he lyue: And whosoever lyueth and beleueth in me, shall neuer taste of death. **f**or the sonne of God meant not onely to shew this, but also **f**or it might neuer come to passe that they should dye. He sayth in another place, he that keepeth my word, shall neuer see death.

This is an inuincible Argument agaynst them: that whosoever keepeth the word of God, shall neuer see death. And this alone might be sufficient for Christians, througely to arme their fayth agaynst **f**or peruerfenes of these sleepers. We beleue this, and we looke for it. But as for these men, this is it that they must looke for, euen to sleape a sound sleape, vntill such time as they be wakened by the sound of the trumpet, which shall sodainly come vpon these sleepers, as a theefe in **f**or night.

And if God be the lyfe of euery faythfull soule, as the soule is the lyfe of the body, what is the meaning, that the soule, all the while it is in the body, causeth it  
to

to moue, and is neuer so idle,  
 nor her strength so weakened, but  
 that she doth her duety some  
 manner of way, and shall God  
 leaue his busines vndone, as if  
 he were weary of working. If  
 there be so great power in the  
 soule, as to support, moue, and  
 dyue on, this masse of earth,  
 how great in respect shall the  
 power of God be in the soule,  
 which by nature is liuely, and  
 very apt and ready, to stirre and  
 moue it? And yet there are some  
 which dare say, that the soule  
 vanissheth away: and others, that  
 after it is seperated from the  
 body, it loseth not her power  
 and strength. How then, will  
 they aunswere vnto the psalme  
 of Dauid, where he describeth  
 the beginning, middest and end  
 of the life of y<sup>e</sup> blessed. For there  
 he saith, They shal goe fro vertue  
 to vertue, and shall see the God of  
 Gods in Sion: or according to the  
 Hebrew, from aboundaunce to a-  
 boundaunce. And if they conti-  
 nually beleue vntill the tyme  
 they come to see God, and by  
 this beleefe passe to the sight of  
 God, how do these men bury the

• The Immortalytie

in a slomber of drunkenesse, and deepe idlenesse.

2. Cor. 5. 6  
7.

The very selfe same thing doth S. Paule also more manifestly witnesse, so that if they would euen burst, yet shall they neuer be able to resist the spirite of God. Heare what he sayth, Surely we know that if our earthly house of this tabernacle be destroyed, we haue a building with God, an euerlasting habitation in heauen, which is not made with man his hand. And therefore we groane, desiring to be cloathed with our heavenly mansion, that we might be found cloathed & not naked. And in very deede, we that are in this tabernacle, do groane being burthened, because we desire not to be vnclad but to be cladde, to the end that this mortality might be swallowed vp of life. And a little after, wherefore we are alwayes of good cheare, and in good hope and do know that so long as we are at home in the body, we are absent from the Lord (for we walke by fayth, and not after the outward shewe) neuertheless, we are of good comfort, and



and had a great deale rather, to be absent from the body, and to be present with the Lord.

Here they finde a starting hole, and say, that the wordes of the Apostle are to be referred to the day of iudgement, wherein we shalbe cladde, and wherein mortallity shall be swallowed vp of life. Wherefore the Apostle (say they) concludeth thus, that we must all appeare before the iudgement seate of the sonne of God. But wherefore referre they this cloathing rather vnto the body, the vnto the blessings which are plentifully bestowed vpon vs after death? who forceth the to take this word, life, for resurrectiō seing y<sup>e</sup> the meaning of the Apostle is easy and playne: to witte, we desire to be deliuered out of this prison of the body, but not to the end to wander vncertaynely without houseroome.

For there is a farre better house, and a more blessed dwelling which the Lord hath made ready for vs, alwayes provided that he findeth vs clad, and not naked: For Iesus Christ is our Ephe. 6. 10  
cloathing

## The Immortalytie

Psal. 45. 12.  
23. 14.

cloathing, and that strong armour  
wherewith S. Paule armeth vs.  
**And it is written** that the king  
shall desire the beautye of his  
spouse, who is mighty in giftes: &  
glorious within his closet. **More-**  
**ouer**, the Lord hath set a marke  
vpon his, whom he will acknow-  
ledge both in death and in the re-  
surrection **Wherefore** looke they  
not rather to that, which he had  
before spoken, and whereunto  
he hath adioyned this saying?  
**Although** our outward man,  
sayth he, be corrupted, yet is the  
inward man, renewed from day  
to day. **But** that the **Apostle** ad-  
deth this conclusion, to appeare  
before the iudgement seat of the  
sonne of God, bindeth the more  
straightly: where he had before  
said: that whether we be present  
or absent, we earnestly strue  
both at home and abroad to doe  
the thing that might best please  
him. **Seing** y at home, is meant  
the body, what is signified by a-  
broad? **To** the end then that we  
put nothing to, the wordes them-  
selues without any expositor  
say thus much, that we doe our  
best to please the Lord, both  
within

within the body and also without the body : and besides , that we shall feele the presence of the Lord, whenas we shalbe seperated from this body . Then shall we no more walke by fayth, but in open sight , because that this masse of earth , wherewith we be oppressed, seperateth vs very farre of from our God.

But these sleepers babble cleane cōtrary, and say, we shall be a great deale farther of from God by death , then whiles we are here in this life . For of whom is this witten : They shall walke, O Lord, in the light of thy countenance . Likewise

Psal.

The spirite it selfe witnesseth vnto our spirite, that we are the children of God . And many other suche like sayinges . They take away from them the light of Goddes countenance , and the testimony of the Spirit. So that if this be true, then are we blessed now , then when we be dead . For although we liue now vnder the Elementes of this world, yet notwithstanding our dwelling and abyding place is in heauen , according to the saying

Rom. 8. 15.

## The Immortalytie.

**Phil. 3. 20.** **Saying of Paule.** But when that Lethergy and forgetfulnes of all thinges, shall by death take away the soules, they then lose what-  
soever sweetnes they haue of spirituall taste. **Howbeit the holy Scriptures do teach vs a great deale better.** That the body which is corruptible, maketh the soule worse, and the earthly tabernacle holdeth downe the sence thinking many thinges.

**Wis. 9.**

**Now then,** if the body be the prison of the soule, and the earthly habitation a manacle to bind it sure: what shal become of the soule when it is deliuered out of this prison and losed from these bands? Is she not then set at liberty, and (as a man would say) at her owne choyse? In so much that it may well be sayd, that looke how much she decreaseth the body, so much encreaseth she her self. Will they, nill they, this is out of all doubt, that whē we haue cast of this burthen of the body, that fight, which is betwixt the spirit, & the flesh, & betwixt the flesh and the spirite, is at an end. And besides, the mortifying of the flesh, is the quickening



ning of the spirite. Therefore whenas the soule hath boyded these excrementes she is then in deede spirituall: and yeldeth her obedience vnto the will of God, neither feeleth shee the tyranny of the flesh resisting her, but repositeth her selfe in this quietnes, thinking vpon none other thing, but vpon God.

And thus forsooth may a man well say that she sleapeth, when as she is able to rayse vp her self without being pressed down with any wayght: and that she slombreth, whenas she is able to vnderstand many thinges both by feeling, and thinking, without any let. This doth not onely bewray the error of these fantastical felowes, but also theyr malice agaynst the workes and power of God, which the scriptures testifie vnto vs that he worketh in his holy and faythfull ones. We acknowledge god to be as it were borne in his chosen, and still to grow vp fro day to day, which thing Salomon teacheth vs when he sayth The way of the righteous shineth as the light, and shineth more  
and

Pro. 4. 18.

## The Immortalytie

Phil. 2.

and more vntill the perfect day.

And **S. Paule** also affirmeth the same saying, he that hath begonne a good worke in you, will also perfite the same, vntill the coming of the day of Iesus Christ: Now, these men doe not onely intermeddle with **h** worke of God for a tyme, but also dash it cleane out. And they whiche before went from faith to fayth, from vertue to vertue, and enjoyed **h** taste of blessednes, whē as they bestowed themselves in the remembryng of God: these do robbe them of fayth, vertue, and of all remembraunce of God, and place them in their beddes as sleapheddes, and altogether drenched in drowsines. For how enterpzet they this their going on? Doe they thinke the soules go forward in perfection, whenas they grow fat with sleepe: that they might be offered fayre and fat before the face of God, whenas he shall sit in iudgement?

Surely, if they had but one grayne of wisdom, they would not thus grossely Jumble of the soule: But looke how farre the  
hea

heauen is distant frō the earth,  
 so farre seperate they the hea-  
 uely soule from the earthly bo-  
 dy. When S. Paule then desi-  
 reth to be losed from the body, &  
 to be with Christ, do they thinke  
 it to be likely that he meant to  
 sleape, and for none other cause  
 desired to be with Christ? But  
 this was namely his desire be-  
 cause he was fully assured that  
 he had another mansiō, a house  
 not made with mans hande,  
 whenas the earthly house, and  
 Tabernacle of his habitation  
 should be destroyed: Is not this  
 to a very good purpose? Is not  
 this then to bee with Christ,  
 whenas we geue ouer our own  
 life? Do they not tremble at the  
 voyce of the Lord, who calling  
 himselfe the God of Abraham, I-  
 saac, and Iacob, aunswereth forth-  
 with that he is the God of the li-  
 uing and not of the dead? And  
 therefore he is none of their god  
 neither: yet are they his people.  
 But they say, that these thinges  
 shall then onely come in very  
 deede to passe, whenas the dead  
 shall at the last day be raysed a-  
 gayne to life: considering that  
 these

Phil. 2.30

Mat. 22.32

Mar. 12.27

## The Immortalitie

these are the wordes, haue you not read that which hath bene written of the resurrection of the dead? But yet haue they not wound themselues out by thys meane. For when Christ had to do with the Saduces, who denyed not onely the resurrection, but also the immortality of the soules: he confuteth these two errors, with this onely saying. For if God be the God of the liuing and not of the dead, and Abraham, Isaac, and Jacob, were out of the worlde, when God spake vnto Moyses, saying that he was their God: it must needes follow that they liued another life.

Luke. 20.

Rom. 14. 8.

For they must needes be, ouer whom God maketh himself God. Whereupon S. Luke addeth, For al things liue vnto him, not meaning that all thinges liue by the presence of God, but by his power. This the remaineth. That Abraham, Isaac, and Jacob do liue. Hereunto agreeth that saying of S. Paule, whether we liue, or dye, we dye vnto the Lord, we are the Lordes whether we liue or dye. For therefore



fore died Christ, and rose agayne, that he might be Lord ouer the quicke and the dead. Can we set vpp any thing more fymelye whereon to settle and establishe our fayth, then to heare that the sonne of God is Lord ouer the dead? For he cannot be Lord but ouer some that are, seying that there must be some subiectes, where there is a gouernement.

We see also the soules of the Martirs whiche are in heauen, yelde a testimony herof before God and his Angels, who cry with a loud voyce vnder the Altar, howe long Lord will it be before thou take vengeance vpon the inhabitants of the earth, for our bloud? vnto whom were geuen whytte garmentes, and was sayd vnto them, that they should rest yet a little while longer, vntill suche time as their fellowe seruautes, and their brethren (which should be slaine as they were) were accomplished. The soules of the dead do crye, and white garmentes are geuen vnto them.

Apoc. 6.10

Now (I besech you) you sleepe & drounekē spirites, how expound

## The Immortalitie

pound you these white garments: be they cushions, or pillows forsooth, for the to sleape vpon? You here see right well, that white garments are vnfit to sleape in. Then must you needes graunt, that the soules which are so apparrelled, doe wake. If then this be true, it is out of all doubt, that these white garmentes doe signify the beginning of glory, which God of bountifull liberalitie geueth vnto Martyrs, vntill the coming of the great day of Iudgement. For this is no new nor straunge thing in the scriptures that a white garment, signifieth glory, pleasure, and ioy. For the Lord appeared in a white garment to Daniell. The Lord Iesus appeared in this apparell vpon the mount Thebor. The Angell appeared in a white garment vnto the women at the sepulcher of Iesus Christ. In this maner appeared these Angells vnto the disciples looking vp into heauen, after the ascension of our Lord. In such forme appeared the Angell vnto Cornelius. And the rich robe that was brought vnto this sonne, after

Daniel. 7. 9

Math. 17. 2

Math. 18. 3

Mar. 16. 5

Actes. 1. 10

Actes. 10.

30.

Luke. 15.

22.

after that he had consumed all his substance, when he returned vnto his father, was a token of gladnes.

Moreouer, if the soules of the dead cry out with a loude voyce, the sleape they not. withē beginne they then to be saped with this sleape? Neither will this obiection serue them, that the bloud of Abell cryed for reuenge. I confesse in deede that this is a common manner of speach, to witt, that the deede it selfe speaketh, that the shedding of bloud cryeth for reuenge. And it is without all doubt that in this place, the affection of the Martyrs is represented by the cry, because their desier herein is expresse without any figure, and their request also is herein set forth: when as they say: How long O Lord, will it be, before thou be auenged &c. Apo. 20. 6

wherefore S. Iohn in his booke maketh mentiō of two resurrections, as also of two deaths. The first is of the soule before Iudgement. The second by which the body shall be raysed vp agayne to glory. For thus he sayth.

## The Immortalitie

sayth: Blessed are they which haue parte in the first resurrection: in them the second death hath no place. And therefore this is a terrible thing vnto you to you I say, which will not acknowledge this first resurrection, which is the onely open way, to enter into the blessed glory.

Luke. 23.  
42. 43.

This also is a mightye strong weapon agaynst them, euen the aunswere which was made vnto the theefe calling for mercy. For thus he prayed, Remember me O Lord when thou comest into thy kingdome. And this aunswere he had. This day shalt thou be with me in paradise. He which is euery where, promiseth to be good to the theefe, and promiseth him heauen: For he hath delight and pleasure sufficient, who taketh pleasure in the Lord. Neither putteth he him of to many yeares, but euen the very same day calleth him to his blessed pleasures of his kingdome. The caull of these drowly heads, wherewith they sport theselues with the word of God, they canuasse to & fro. For say they, one day is as it were a thow-



thousand yeares in the sight of God. But they neuer call to minde, that God frameth himselfe to the capacities of men, when as he speaketh vnto them. Neither doe they reade, that one day in the scripture is put for a thousand yeares. who would abide such an expositor, who hearing that God would doe something to day, would thinke of a thousand yeares, or moe? For when Ionas denouced vnto the Niniuits: Yet fortie dayes and Niniue shall be destroyed: might they carelesly look for the Iudgement of God, vntill forty thousand yeares were come and gone.

2. Pet. 3. 8.

Neither hath S. Peter spoken it in the same sence, that a thousand yeares are but as a day before God. But when as certain false prophets, did count the houres and dayes, because they went about to reprove God of lying, when as he fulfilled not his promises at the first, according to their Imaginations: he admonisheth the Lord God is euermore, & whom a thousand yeares is scarcely a moment. But

## The Immortalitie

But because they feele theſelues to be yet entangled, they ſtiſly contend and ſay, that this word, to day, ſignifieth in the ſcriptures the tyme of the new Teſtament: as this word, to morrow, ſignifieth the tyme of the olde.

Hebr. 13. 8.

To this purpoſe wꝛeſt they that which is wꝛitten in þe Epiſtle to þe Hebrewes: Ieſus Chriſt that was yeſterday, and to day, is the ſame alſo for euer. How be it, they are greatly deceiued. For if he was onely yeſterday, then he that was not before the beginning of the olde Teſtament, had ſometyme his beginning:

Coloſ. 1. 15

Apo. 13. 48

Where ſhall Ieſus then, that eternall God be, the firſt borne alſo of all creatures, as touching his humanitie, and the Lambe ſlayne from the beginning of the worlde? Beſides, if by this word to day, is meant the tyme that is betwene the day of Iudgement, and the humanitie of Ieſus Chriſt, then haue we woone this poynt of them, that the theefe ſhall be in paradise before that day, wherein the ſoules, as they teach, ſhall wake out of  
of

of their sleape. And so by their owne confession, we shall wzing this from them, that the promise made vnto the theefe is accomplished befoze the day of Iudgement, which they say is not to be accomplished, vntill after the day of Iudgement.

But if they draw this word vnto the tyme that followeth after Iudgement, why doth the Autho<sup>r</sup> of the Epistle to the Hebrewes, add, for euer? And that they might feele with the hand their darkenes, and acknowledge euen by the eyesight their ignorance, if in this promise, Iesus Christ looked vnto the day of Iudgement, it ought not to haue bene sayd to day, but in the world to come. As when Iſaiah went about to shew the misery of the resurrection, he calleth Iesus Christ, the father of the world to come. Nowe seing the Apostle hath sayd, to morrow, and to day, and for euer: Whereas we say, it hath bene, is, and shall be (which three tymes declare vnto vs eternitie) what other thing els goe they about by their cunning

## The Immortalitie

Isaiah. 30.  
33.

subtilties, but euen to corrupt  
and peruert the sence of the A=  
possible? wee may learne out of  
the prophet **I**saiah, that the  
nature of this first word, con=  
teineth an euerlasting tyme:  
who sayth, that hell fier is pre=  
pared for the wicked from yester=  
day: considering that we know  
by the wordes of **C**hrist, that  
fier is prepared for **h**e Deuill &  
his Angels from the beginning.

**T**hey then which are of an  
bpzright and sound iugement, do  
here right well see, that there is  
nothing left for them to be de=  
ceiued, by so open a trueth. Ne=  
uerthelesse, they yet moyle and  
lay, that paradise was for that  
day so promised to the theefe, as  
death was denounced vnto our  
first parentes, the same day  
that they tasted of the tree of  
knowledge, both of good and  
euil. But let it be that we grai=  
ted the this, yet for all that we  
will draw this from them a=  
gaynst their willes, that the  
theefe was **h**e day deliuered out  
of the misery, wherunto **A**dham  
fell, wherin he transgressed the  
commaundemēt that was geuen  
hū



him: and so everlasting lyfe was restozed to the theefe. Moreover, when as I shall hereafter speake of death, I will sufficiently declare, as I thinke, after what sort our first parents dyed the same day, in which they estranged theselues from God.

And now must I turne my talke to those, who remembzng the promises of God, doe rest in them with a quiet conscience. And therefore, my brethren, let not this sayth be shaken of from you, no not although hell gates should lift theselues vp agaynst you, seing you haue God for your pledge, who can not deny his trueth. For his speech is not darke, which he deliuereth vnto his church, being yet but a straunger here below in this world, when he sayth: Thou shalt haue no more sunne to shine by day, neither shall the brightness of the Moone shine to thee: For the Lord shall be thine everlasting light, and thy God thy glory.

Isaiah. 60.  
19.

So that (as they are ordinarily wonted) if they will stretch this vnto the last resurrection,

E. ij.

it

## The Immortalitie

It shall be an easy matter for vs to refell their vanitie, by euery word of the chapter: seing that the Lord hath now promised his Christ, and that the Gentiles shall be now adopted, and called vnto fayth. Let vs alwayes call to minde that saying which the spirite of God hath taught vs by the mouth of David: The Iust shall florische as the Date tree, and shall be multiplyed as the Cedars in Libanus. For they that are planted in the house of the Lord, shall florische in the Courte of our God. And in their age shall bring forth fruite, and be freshe and in good case. Neither maruell you at this, because it seemeth that the powers of nature doe sayle, whē you heare that age shall be green budding and fruitefull.

Psal. 92. 12  
13. 14.

But cōsidering these thinges with your selfe, sing vnto your soule after the example of Da-

Psal. 103. 5 uid: My soule bleſſe thou the Lord, who hath filled thy mouth with goodnes: thy youth shall be

Psal. 121. 8 renewed, as the youth of an Eagle.

Remitt all the rest vnto the Lord: Who looketh vnto our comming

comming in, and our going out from this tyme forth for evermore. **I**t is he which causeth the morning and euening deuotes to rayne vpon his chosen & faithfull: **O**f whome it is sayd : our God is the God of deliucraunce: and the issue of death is from the Lord God . **J**esus **C**hrist hath vnto vs , this goodnes of the father : when as he hath sayd : **O** Father, those whome thou hast geue me, I will that where I am, that they be also there: to the end they might see the brightnes which thou hast geuen me,

Ioc. 2. 23,

Psal. 68.  
21.

Iohn. 17.  
24.

**L**et vs then hold this fayth which is grounded vpon all the prophecies , vpon the trueth of the Gospel , and vpon **J**esus **C**hrist himselfe: to witt, that the spirite is the Image of God , vnto whose lykenes , it hath strength and vnderstanding , and is euerlasting : and so long as it is in the body , it sheweth the powers : and when it is deliuered out of this prison , it goeth from thence vnto God , the feeling of whome , in the meane while , it enioyeth , whiles it resteth in the hope of the blessed

**C. iij.**

resur=

## The Immortalytie

resurrection: and this reast is to it a paradise.

But as for the spirite of the reprobate, whiles it looketh for the terrible iudgement vpon it selfe, it is tormented with this looking for, which the Apostle therefore hath called fearefull. And to make any farther search, is to plunge it selfe ouer head & eares in the bottomles depth of the secrets of God: considering that it is ynough to learne that which the holy ghost, who as a a very good Schoolemaister, is contented to teach it: who sayth thus, harken vnto me, and thy soule shall lyue. How wisely is this spokē, in respect of the bayne arrogancy of these men? The soules of the iust are in the handes of God, and the torment of death shall not touch them. They seeme to the eyes of the foolishhe to be dead, but they are in peace &c. This is the end of our wisdomē, which as it is sober and subiect vnto God, euen so also knoweth it very well that they which labor to goe beyond it, doe fall full lowe.

Let vs now pull of those clowtes



tes and ragges, , wherein they haue swadled by these drowly and sleapy soules : and mingle and lickour the Poppy, which they haue made them to soupe, to lull them a sleepe. They carry about with them certein places of scripture, which as they thinke doe fauoure this sleape. and soone after, as if this sleepines were clearely proued, they thunder them agaynst those, which forthwith will not yelde vnto their error. First of all, they sett downe, that God hath placed none other soule in man, but such as is common to all other beastes. For the scripture attributeth to al equally, a liuing soule : as when it is sayd : God created the great whales, & euery liuing soule, also, there wet, of all flesh which had any lyfe in it, by couples, into the Arke of Noah: And such other lyke places. And although the holy scriptures had neuer made mention hereof, yet are we clearely admonished by S. Paule, that this liuing soule differeth nothing frō this present lyfe, whereby the body receiueth strength and force.

Gene. 1.

Gene. 7.

E. iij.

See

## The Immortalitie

2. Cor. 15.  
42. 43. 44.  
45.

**He** what he sayth : That which is sowe in corruptiō, shall ryse agayne in incorruption: that which is sowne in weakenes, shall ryse agayne in strength : That which is sowne in a fleshely body, shall rise againe a spiritual body: for as it is written: The first man Adā was made a lyuing soule: and the last Adam, a quickening spirite.

**Now** I confesse in deede, that the liuing soule is not onely attributed vnto beasts alone: be cause they also liue : For their lyfe is another manner of lyfe, the y lyfe of men. The soule that liueth in man, maketh him to haue sence, wisdom, reason, and vnderstanding, and the soule that liueth in beasts, geueth them onely mouing and feeling. Seing then it is so that there is reason, vnderstanding, and will in the soule of man, which vertues are not tyed to the body: it is no maruell if it sublisit without a body, and peariseth not lyke the soule of the beasts, whose soules haue nothing but a bodely feeling. For which cause, Paule was not ashamed, with y heathen Poet,  
to

to call vs the generation of God.

Wherefore then let them now  
as they list, communicate vnto  
a lyuing soule with man: seing A ctes 17.  
28.29.  
that as touching the body, beas-  
tes, lyfe is all one to men,  
and beastes: yet can they not  
hereupon make vnto the selues  
a degree, to confound the soule  
of man with the beasts. neither  
yet must they thrust that saying  
of S. Paule vpon vs, which is  
rather with vs, then against vs.  
The first man Adam was made  
a liuing soule, and the last Adam  
a quickening spirite. For this  
aunswere was objected to them  
which could not be perswaded  
of the resurrection. For looke  
vpon the obiection which they  
made, how shall the dead rise  
agayne? In what body shall  
they come? The holy Apostle to  
meete with this obiection, fra-  
meth his Argument thus.

If we learne by experience,  
that the seede which lyueth,  
groweth, and bringeth fruite,  
was first dead, why the, may not  
the body which was dead, rise a-  
gayne as well as the seede? And  
if the bare and dry corne, bring

E. v.

forth

## The Immortalitie

forth greater plenty of fruite after it is dead , and that by a wonderfull power which God hath put into it: why then may not the body , by the selfe same heauenly power , be raysed vp agayne in a farre better maner, then wherein it dyed : And to the end thou mightest not still maruell: how is it possible, that mā should lyue, without he were fashioned into a liuing soule? Notwithstanding, although this soule moueth , and vpholdeth the waite of the body for a tyme, yet maketh it not Immortall, or incorruptible. And whiles also that it putteth forth her strength , yet is she not able as of her selfe to doe it, without the helpe , of drinke , meate , and sleape, which are tokens of corruption : neither maketh it the body to abide in a firme & constant condition , but that it is enclyned asloone to one thing, as to another .

Tertullian  
so sayth  
and S. Au-  
gust. also

But when the sonne of God shall take vs with himselfe into glory, it shall not be onely a body with a soule, or quickened with a soule, but a spirituall body, & such  
a one



a one as our minde cānot conceiue  
 nor our tounge expresse . We see  
 then that we shall be none other  
 thing in the generall resurrecti-  
 on, but yet much otherwise, if by  
 your leaue I may so say . And  
 these thinges are spoken of the  
 body, wherunto the soule admi-  
 nistred life vnder the elements  
 of this world. But when the fi-  
 gure of this world shall passe a-  
 way, the participation of ꝑ gloꝝy  
 of God shall lift it vp aboue na-  
 ture . Hereby we see what the  
 true and naturall sence of the A-  
 postle is. And S. Augustine see-  
 ing himselfe deceiued (euen as  
 these men now are) in the expo-  
 sition of this text, acknowledged  
 afterward his fault, & corrected  
 it amōgest his retractatiōs , & a  
 great deale more manifestly in  
 other places. And here I thinke  
 it good to set downe some part  
 of his wordes . It is very true  
 (sayth he) that the soule liueth ei-  
 ther in a carnal or spirituall body,  
 and yet notwithstanding it liueth  
 not nor is not quickened vntil such  
 time as it hath cast off the corrup-  
 tion . But in the spirituall body,  
 when it is made a quickening  
 spirite

in his 3.  
 Epist. to  
 Fortunatus.

Chap.

## The Immortalitie

Spirite, perfectly cleauing vnto the Lord, it is so quickened, as that it causeth the spirituall body, to consume al corruption, and not to feare any separation.

To be short, albeit I graunt vnto them all thinges concerning a liuing soule (vpon which title, as I haue before sayd, I stand not) yet that seat of the Image of God remayneth whole and sound, be it that they terme it by the name of soule or spirit, or by some other title. Neither is it a harder matter to refell that saying which they bring out of the 37. Chapter of Ezechiell, where the Prophet describing the order of the resurrection, calleth the spirite from the four windes, that it might blowe life into the dry boanes. Whereupō they verily think it a very good consequent that the soule of man is none other thing, but a mouing power without substance, which power vanisheth away in death, but is receiued agayne in the generall resurrection.

As if it were not likewise labofull for me to inferre after the  
the

the same manner: to witt, that the spirite of God is a winde, or banishing motion: seing that Ezechiell in the first vision nameth winde or breath, in stead of the eternall spirite of God. But it shall be an easie matter for any man without he be too too blockish, to resolue this doubt, which these Gallantes can neither marke nor perceiue, as learned and sharpwitted as they are. For in both these places hath bene set downe the very same thing which the prophets very often haue set down, who figure out spirituall thinges, that are beyond mans reach and reason, by corporall and visible signes.

And therefore Ezechiell intended liuely to set before our eyes, as by a vision liuely pictured, aswell the spirit of God, as also the spirites of men, and because the same was contrary to the spirituall nature, he hath borrowed a similitude from corporall thinges, which was as it were an Image or paterne thereof.

The second objection whiche they make, is this, for although  
 say

## The Immortalitie

Gen. 2.

Rom. 6.

Eze. 18.

(say they) the soule was endued with immortallity, yet notwithstanding because it sinned, it hath through that sinne lost her immortality. And this punishment was ordained for sinne, and denounced to our first Parents, where it is sayd, You shall dye the death. And S. Paule sayth, That death is the reward of sinne. The prophet also cryeth out and sayth, That the Soule which sinneth shall dye. And these and such other like places these drowsy sleepers alleadge for that purpose. But in the first place I aske them, was not the Deuill also payd with the same reward for sinne?

And yet for all that he is not so dead, but that he waketh continually, compassing here and there, seeking whom he may deuour, still busying himselfe amongest the children of vnbelief. Moreover, I aske them, whether this death shall haue an end or not? If there be no end thereof (as in deede they must needes so confesse) these then, howsoever they are dead, shall feelee notwithstanding euersling



sting hell fire, and the woyme which neuer dyeth. These thinges therefore playnely shew vs, that although the soule be dead, yet it is immortall, whiche wee graunt them, and say that it feelth both good and euil: and that this death is an other manner of thing then that whiche they would haue, to witt, & it should turne to nothing.

Neither haue the scriptures forgotten this, and that they should haue found, if they had bestowed their minde, and applied their wit vnto them, rather then arrogantly, and after a proud maner, to stand to that whiche their drunken sleape brayn hath told them. For when God pronounceth this sentence agaynst a sinneful man and sayth, thou art dust, and into dust shalt returne, to wit, sayth he any other thing, but that that which is taken & framed out of the earth, shall returne vnto the earth? And what becommeth then I beseech you of the soule? Goeth it into the graue, to become rotten & stinking? But we will handle these thinges hereafter a little more playnely

## The Immortalitie

playnely, Why doe they then goe thus about the bushe : we haue already heard that that which is of the earth, must goe agayne to the earth. Nowe is there any reason that we should plunge the soule of mā vnder the earth? It is not sayd that man shal returne vnto the earth: But the thing which is dust, shall return into dust.

And the thing that was made of the slime of the earth, is thys dust. It is that forsooth that shall returne into dust, and not the soule, which God gaue vnto man, as a thing taken from els where, thē from the earth. After this sort we read in the booke of Job, Remember O Lord, that thou hast made me as the clay, and wilt thou turne me into dust agayne? He speaketh there of the Body: and a litle after he speaketh of the soule and sayth, thou hast geuē me life and grace, and thy visytation hath preserved my spirit.

And therfore this life shall not turne into dust. For the death of the soule is farre otherwise, to wit, Gods dreadfull iudgement, the

Iob. 10. 9.  
12.

the burdeu whercof the poore soule is no way able to beare, but must be vtterly confounded, and destroyed : as by the scriptures we are taught , & as they whom God hath liuely touched, haue by experience most fearefully felt . And to the end we might beginne at Adam , who first obtayned this gentle reward, let vs somewhat consider what hart he had , or to speake more properly, what was in him at all , whenas he heard this terrible voyce, Adam, where art thou?

This is a thing easelier thought of, the spoken. Although in very deed a mā can not think of it, except he eftsoones feelerh the same. And like as the mightynesse and excellēcy of the Majesty of God can not in wordes be expressed: so also can not the terribleness of his wrath be declared , how greuous it is to those , vpon whome it lighteth . For they very wel see the anger of God, and because they would auoyde it, they are ready euen to plounge theselues ouer head and eares in a thousand bottomlesse

## The Immortalitie

lesse depthes : and yet are no way able to escape it. And who is he that will not graunt this to be a death in deede ? Agayne I say, that a few wordes will serue them, who haue bene seared with the hoate yron of conscience.

Deut. 4. And therfore let them which haue not had experience thereof, heare what the scriptures say, whenas it is sayd, Our God is a consuming fier, who whē he speaketh in iudgement, killeth. And  
Exod. 20. such one knew they him to bee, which sayde, Let not the Lorde speake vnto vs, for feare we dye. Wilt thou then knowe what the death of the soule is ? It is euen this, whenas it is without God, and that he forsaketh it, & leaueth it vnto her self. For since God is the light thereof, she loseth her life, whenas she loseth his presence.

And to the end we might shewe that by particularities, whiche haue bene sayd in generall: since it is so that there is no light without God, which lighteneth our night: it is most certayne the soule being buried in her  
Darcknesses



darckenesses , must needes be blinde. And then is the domb, seeing she cannot confesse that vnto saluation , which she beleued to righteousness. Deafe also she is because she heareth not this liuely voyce . Lame likewise she is, and that which is worse , she is not able to stand vp right , when as shee hath not to whome shee may say , thou hast held me by thy right hand , and guided me according to thy will : and finallye she doth nothing wherein is life.

For, heare what the Prophet sayth, whenas he will shew that the spring and fountayne of lyfe wholly resteth in God : Baruc. 3. 14 Learne where is wilcdome , where is strength, where is vnderstanding: that thou mayst also knowe from whence commeth long continuance, & life, and where the light of the eyes, and peace is.

What wouldest thou els more desire to come vnto death ? And to the end we shoulde not here stay in this godly way , let vs consider with our selues what life it is that Iesus Christ hath brought vs , and it will put vs in minde with what kinde of death

## The Immortalytie.

Death he hath redeemed vs.

Ephe. 5.

S. Paule teacheth vs both the one and the other. For thus he sayth, Awake thou which sleepest, and arise from death, & Christ will enlighten thee. He speaketh in this place vnto dust, but yet vnto such as being wrapped vp in their sinnes, cary with them both hell and death. And in an

Colo. 2.

other place he sayth, And you when you were deade through sinne he hath quickened you together with Christ, forgiving you all your sinnes. And like as according to the saying of S.

Rom.

Paule, we dye vnto sinne when-as lust is quenched in vs: Euen so dye we vnto God, whereas we subiect our selues vnto our lust which liueth in vs.

2. Tim. 5.

But to speake all in a word, in liuing we dye, ( which thing S. Paul speaketh of þe widdow which liueth in pleasures ) to wit, we are immortal vnto death. For although the soule keepeth her vnderstanding, yet is a guilty conscience as it were a verie blockish and unfeeling vnderstanding.

Nowe therefore, whatsoeuer this

this death of the soule was, yet  
 for all that it is farre of that  
 the death which Christ dyed for  
 vs, is such one. For he hath ac=  
 complished by his death, what=  
 soeuer the prophets haue pro=  
 mised of his victory agaynst  
 death. For thus haue the pro=  
 phets sayd, he will destroy death  
 for euer. It is likewise sayd, I  
 will be thy death, O death, & hel, I  
 will be thy sting. Also, Death shal  
 go before his face. The Apostles  
 likewise declare þ things alrea=  
 dy done: for thus it is sayde: he  
 hath ouercome death: But hath  
 enlightened life by the Gospell.

Isaiah. 25.

Oseeah. 13.

Hebr. 2.

2. Tim. 1.  
Rom. 5.

For if by þ office of one, death  
 raigned through one, much more  
 shall they which receiue the a=  
 boundance of grace, and of the  
 giste of righteousnesse, raigne  
 in life through one, that is Je=  
 sus Christ. Let them now abide  
 and withstand these lightenigs  
 if they can. For since they say þ  
 death came by Adam, (which  
 we also confesse, but not in such  
 sort as they imagine, but as we  
 haue before said, whereinto the  
 soule fell) we on þ contrary part  
 say that lyfe came by Christ,  
 which

## The Immortalitie

which they are neuer able to deny : so that the poynt of the whole controuersy consisteth betwene the comparison of Adam, and of Iesus Christ.

And therefore they must first of all reconcile this with that saying of S. Paule, that whatsoever was onely lost by Adam, hath bene also restored by Iesus Christ : But looke, howe farre the power of grace hath surpassed sinne: euen so, of a more farre passing greater power hath Iesus Christ bene in making restitution, the Adam was in the losse. For he playnely teacheth, that his gift is farre greater then the sinne, although not vpon many men, yet most plentifully vpon those, vpon whom it aboundeth. And nowe let them aunswere if they will, that it aboundeth, not because it hath geuen life more abundantly, but because it hath blotted out many sinnes, seing the onely sinne of Adam is it, which hath brought vs to destruction. And this is the thing which I demand.

Moreouer seing he teacheth  
in



in another place that sinne is þ  
 sting of death, what death is it  
 that can sting vs, since his sting  
 is rebated, yea altogether consu-  
 med? And so, he handleth none  
 other thing in many Chapiters  
 of the Epistle to the Rom. But  
 playnely declareth that sinne is  
 wholly abolished, because it hath  
 no longer dominiõ ouer the faith-  
 full. Wherefore if the lawe hath  
 power ouer sinne, what other  
 thing then do our sleapers who  
 kill those y lue in Iesus Christ,  
 but draw them into the curse of  
 the law, which is cleane dead?  
 And therefore the Apostle boldly  
 sayth, that there is no condemna-  
 tion with them that are in Iesus  
 Christ, who walke not after the  
 flesh but after the spirite.

Rom. 8.2.

Surely they pronounce a  
 fearefull sentence agaynst those  
 whom S. Paule freely acqui-  
 teth of condemnation, whenas  
 they say, ye shall dye the death.  
 What is then become of grace,  
 whenas death raigneth as yet  
 amongst Gods chosen? Nowe,  
 according to the saying of S.  
 Paule, sinne raigneth in deed to  
 death, but grace, vnto euerla-  
 sting

Rom. 6.7.

## The Immortalitye

King life : and therefore if grace surmounteth sinne, there remaineth no place for death. Wherefore as by Adam death entred, & raigned, euen so both life also now raigne by Iesus Christ.

Now then we know, that Iesus Christ being rayfed agayne from the dead, dyeth no more; neither hath death any more power ouer him. For in that he dyed vnto sinne, he dyed onely once for all: But in that he lyueth, he lyueth vnto God. And hereby we may see, that they themselues refute their error with their owne weapons. For when as they say that death is the punishment of sinne, they forthwith graunt, that if man had not sinned, he had bene Immortall. For that which began to be, was not sometymes: and that cometh through punishmet and not by nature,

Contrarywise S. Paul, that sinne is swallowed vp of Grace, so that it hath nothing to doe with the children of God. And so we haue gotten this poynt of the, that Gods chosen are now such, as Adam was before he sinned

sinned. And as he was created incorruptible, Euen so are they now, who are by Iesus Christ, framed a newe into a better nature. And that saying of the Apostle is not agaynst this: That the written word shall be accomplished: death is swallowed vp into victory. For if they say it is so, that the word shall be made: then can it not be denyed: but that to be made, must also be taken to be accomplished. For whatsoeuer is now begonne in the soule, shall be accomplished in the body: or rather whatsoeuer is onely begonne in the soule shall be accomplished together both in body & soule. For, this generall death, wherof as by h com= mon necessitie of nature we all dye, is a naturall way for the elect to come to the souereigne degree of Immortalitie, rather then to any euill or punishment. And as S. Augustine sayth: It is nothing els but a finishing of the fleshe, which consumeth not the thinges that are fast ioyned and knit together: but maketh a partition of them, when as it bringeth both the one, and the other

1. Cor. 15.

54.

Augustine  
in his 43.  
Chap. of  
the diffe-  
rence be-  
twene the  
lyte of mā,  
& the lyte  
of brute  
beastes.

f. j.

to

## The Immortalytie

to their first originall.

Acts. 7.

Iohn. 11. 11

2. Thes. 4.

3. Kings 11

21. 43.

Iob. 14. 7.

11.

The thurd thing which they alleadge, is that which they so often speake of those which are dead, to witt: That they sleape. As it is sayd of S. Stephen: That he sleapt in the Lord. Likewise Lazarus, our friend sleapeth: Also, sorrow not for them that sleape. And this saying is so often repeated in the bookes of the kinges, as that a man shall scarcely finde any phrase of the scripture more familiar and common. But chiefly & aboue all, they bge and make a great reckoning of the saying in the booke of Job, where it is sayd: There is hope of a tree if it be cut downe, that it will yet sproute, and the braunches thereof spring, but when a man is dead, what is become of him? As the waters passe frō the sea, and as the flood decayeth and dryeth vp, euen so a man after he be a sleape, riseth not agayne, neither shall he wake out of his sleape, vntill such tyme as the heauen be not.

Now, if we beleue that the soules sleape, because that death is called a sleape: In the first place,



place, the soule of Iesus Christ was possessed with the very same sleape. For Dauid so speaketh of him selfe: I layd me down and sleapt, and rose vp agayne, for the Lord susteyned me. Psal. 3. 5.

His enemies also vsed this wicked speech towardes him: Shall he that sleapeth, rise any more agayne? Wherefore, if it bee not lawfull to thinke so basely, and vily of the soule of christ (as heretofore hath largely bene handeled) we ought not to stand in doubt, that the scripture had onely regard vnto the outward shape of the bodye, neither yet hath derpyed and fetcht this sleape from the consideration of men. For these two manner of speeches, he sleapt with his fathers, and, he was layd or buried with his fathers, we take indifferently. Psal. 41. 8.

And yet by this way, the soule is not layde or buryed by the soules of the fathers. But the body is carryed to be layd in the graue of the fathers. Samuell lyke- wise in the story of the kinges, attributeth this sleape vnto the faythlesse kinges, as may be  
ff. ij.                      scene

## The Immortalytie

seene in the two last bookes of the kings, as also in the bookes of the Cronicles. And therefore when thou hearest it sayd that a wicked man sleapeth, thinke thou not once of the sleape of the soule, which can not haue a worse hangman to torment and bere it, then an ill and guilty conscience. What becommeth then of this dreamer or sleaper, who is thus bered and distressed? For the wicked are lyke vnto the raging sea, which can not calme it selfe when it lusterh, whose flowing surges, cast vp filth and stinking badgage: There is no peace sayth the Lord, vnto the wicked.

Isyah. 57.  
ver. 20, 21.

Neuerthelesse, Dauid meaning to set forth the sharpe pricking sting of the conscience, sayth: O Lord my God lighten mine eyes that I sleape not in death. Thus we see that the bottomles depth of hell, holdeth wretched man besieged: and the strength of sinne tormenteth him: and yet he sleapeth, yea he doth more then sleape, because he abideth all these thinges.

Psal. 13.  
ver. 3.

And therefore these simple  
and

and ignorant fondlinges, must be set agayne to their A. B. C., seeing they haue not as yet learned, that part, is sometyms taken for the whole : and sometimes the whole for parte, which figure, is so oftentimes vsed in the scriptures. Neither would I haue any man beleue me, except I first bring forth certaine places, which playnely shew, that so often as this saying, sleaping, is taken for death, it is spoken by a figure called Synecdoche. For, when Job sayth:

Behold I sleape now in the dust, and if thou seekest me in the morning, I shall haue no more being: Is it to be thought that his soul should be overcome with sleape?

Now therefore, the soule is not to be turned into dust: neither is it to sleape in the dust: As also it is sayd in another place:

They shall sleape both in the dust and the wormes shall couer the:

And when Dauid sayth : Lyke the slayne lying in the graue: Art thou of the opinion that Job and Dauid ( by these sayings ) haue put out the soules to be eaten of wormes.

J. iij.

The

Iob. 7. 21.

Iob. 21. v.  
2. 6.

Psal 88.  
ver. 5.

Isaiah. 14.  
ver. 7. 8.

## The Immortalitie

Isaiah. 14.  
Verses. 18.  
19.

Horace in  
his verses.

The prophet likewise teacheth vs euē the very selfe same thing who meaning to describe the destruction of Nebuchadnezer, saith after this maner: The whole world is at rest, and is quiet: The firre trees also reioyced of thee, and the Cedars of Lybanon, saying: Since thou sleapst, none hath rylen vp to come agaynst vs. And anon after, it is sayd: All the kings of the nations, euen they all sleape in glory, euery one in his owne house: but thou art cast out of thy graue. All which thinges are spoken of a dead body: so that to sleape is to be layd down as they are which sleape, who are layd vpon the earth. The very pagane Poets were able to geue instructions of this manner of speaking. And therefore haue in the olde tyme, called the place which was appoynted to burye the dead, a Churchyard, which signifieth asmuch as a doztur, or a place of sleape and rest. Not meaning thereby that the soules were there layd, to reast them selues, but the dead bodies. I trust now by this tyme, that the smokes of these  
cur



our Gallants are already well  
banished, wherein they haue  
wrapped the sleapy soules, since  
it hath ben proued, that in the  
whole volume of the scripture  
there cannot be found, that this  
word, Sleape, so often as it is  
set downe for death, is attribu-  
ted vnto the soules and spirites.  
And besides, we haue els where  
more at large handled the reast  
of the soules.

For their fourth obiection, they  
take great hold of the saying of  
Salamon, as if thereby, they  
had some great matter to thun-  
der out agaynst vs: where it is  
sayd in the booke of Ecclesia-  
stes, or of the Preacher: I con-  
sidered in mine hart vpon the  
state of the children of men, that  
God had purged them, yet to see  
to, they are in themselues lyke  
vnto beastes. For, the condition  
of the children of men, and the  
condition of beastes are euen as  
one condition vnto them: For  
as the one dyeth, so dyeth the  
other: For they haue all one  
breath, and there is no excellen-  
cy of man aboue the beast: For  
all is vanity. All goe vnto one

Ecclesi. 3.  
ver. 18.

f. iij.

place

## The Immortalytie

place, and all was of the dust, & all shall returne to the dust.

Who knoweth whether the spirite of a man ascendeth upward, and the spirite of the beast descendeth downeward, and to the earth? What and if Salamon answered them here in a word? Vanitie of Vanities, saith the preacher, and all is but vanitie. For, what meaneth he hereby, but to shew that the minde of man is vayne, and vncertaine of all things? Man seeth that he dyeth as y<sup>e</sup> beastes doe, that lyfe and death is with him, as with the beastes: and therefore he thus concludeth: that his state and condition, is lyke vnto the state & conditiō of beastes. And lyke as beastes haue nothing remainyng after death, no more doth man reserve any thing vnto him selfe after he is dead. And thus we see what the spirite, the reason, and vnderstanding of man is. For the carnall man perceiueth not the thinges of the spirite: For they are to him foolishnes, and can neither vnderstand, nor know them. For a man beholdeth

beth with his carnall eyes, looketh at present death: and ascendeth no higher, but considereth this after maner: that the earth bringeth forth all things, and shall likewise returne to the earth: and in the meane while neuer looketh to the soule. And for this cause he addeth this saying. who knoweth whether y<sup>e</sup> spirite of man ascendeth vpward? So that when we come to the soule, mans reason is dreyen to such a straight in it selfe, as y<sup>e</sup> it wil not vnderstand any thing y<sup>e</sup> is sure or manifest, be it that it standeth, meditateth, or reasoneth.

Seeing then it is so, that Salomon sheweth the vanitie of mans minde, because that in respect of the spirite, it is changeable and waivering, he no way fauoreth their error: but strongly and soundely upholdeth our fayth. For the wisdom of God layeth wide open, & telleth vs of that which surpasseth the capacite and measure of mans vnderstanding: to witt: That the spirite or minde of the children of men looketh vpward.

Gene. 9.

I will also propound another

f. v.

lyke

## The Immortalytie

Ecclesi. 9.  
ver. 1. 2. 3.  
4. 5.

lyke thing out of the selfe same Authoꝝ, to the end I might somewhat bend & plucke downe their stiffe neckes. For thus it is sayd: There is no man that knoweth by any outward thing, the loue or hatred of God towarde men: but all thinges are in an vncerrayntie: because that all thinges fall out a lyke vnto all: The selfe and same estate, is aswell to the Iuste as to the wicked, to the good, as to the euill, to the pure, as to the polluted, and to him that sacrificeth, as to him that sacrificeth not.

And therefore if all thinges be in an vncertaintie, for that which is to come, shall then a faythfull man, vnto whome all thinges worke for the best, interpret, that affliction is a signe of the hatred of God: no not so. For thus it is layd vnto the faythfull, you shall be oppressed in the world, but in me you shall haue consolation. And they trusting vpon this saying, doe not onely reast themselves in a constant minde vpon whatsoeuer shall come vnto them, but doe  
also



also glozy in their troubles, confessing with Job : That although he would slay vs , yet will we put our trust in him.

How then are the things that are to come vncertayne ? For sooth so farre forth as man can iudge they are so . And yet for all that, euery man that liueth is nothing els but vanity . For he goeth on further and sayth, this is an euill thing amongst all the rest that is done vnder the sunne, that there is one condition vnto all , and also the hartes of the sonnes of men are full of wickednes , and madnes is in theyr life , and after that, they goe to the deade. There is no man which liueth euer , and hopeth therof: For a liuing dogg is better then a dead Lyon. For the liuing know that they shall dye, but the dead know nothing at all : neither haue they any more a reward. For the remembrance of them is cleane forgotten . And speaketh he not all these thinges by reaso of the beastlynes of those which looke onely downe at theyr feete, hauing no hope of the blessed life,

## The Immortalytie.

noꝝ yet of the resurrection? For although this were in deed true that we are nothing after we be dead, yet notwithstanding there is a resurrection, vpon hope whereof, if they did cast theyꝝ eyes, they would neither be seasoned with the cōtempt of God, noꝝ yet filled with wickednes: to the end I might ouerslippe all the rest. And therefore let vs conclude with Salamon, that mans reason is not able to comprehend all these thinges. So that, if we would haue any certapnty thereof. Let vs runne vnto the lawe, and testimony, wherein is contayned the truth and wayes of the Lord.

Eccle. 12.7 For see what is sayd in that place, vntill such time as the dust returneth to the earth whereof it was, and the spirite returneth vnto God who gaue it. And therefore, whosoever hath heard the word of the Lord, needeth not to doubt that the spirit of the children of men ascendeth vpwārd. I do here simply take to ascend vpwārd, is to consist and be immortal: as to descend downeward, is to tumble, fall downe, and

and perish.

As for their first argument, they vomit it out, with open mouth, and strayne forth theyr wide wesauntes, to the end to awake the sleepers out of theyr deepe and sound sleape. For in it they think, standeth the greatest part of theyr victorie. And at what tyme they meane to deceiue and bleare their young schollers eyes, this is it that they chiefly lay holde on, whereby to corrupt theyr sayth, and sounde vnderstanding. For, say they, there is but one iudgement by which euery one shall receiue his reward: The good ones, glory and the wicked ones, hell fier. And before this day come, there is neither blessednesse nor yet misery apoynted.

For the scripture euery where beareth thereof witnes, for thus it is said: And he shall send his

Mar. 24.31.

Angels with the great sound of a Trompet, and they shall gather together his elect, from the fower wyndes, and from the one end of the heauens vnto the other. It is

Math. 13.

likewise sayd, The sonne of man shall send forth his Angels, which shall

## The Immortalitie

shall gather all offences out of his kingdome, and they whiche haue wrought iniquity shall bee cast into the fiery furnace, where shall be weeping and gnashing of teeth. And then shall the iust men shine as the sunne in the kingdom of their Father.

Math. 25.

34. 41. 46.

Also it is sayd, Then shall the king say to them that are on hys right hand, come ye blessed of my Father, inherite the kingdome prepared for you from the foundations of the world. And shall say vnto them on the left hand, Depart from me ye cursed, into euerlasting fire which is prepared for the Deuill and his Aungels. And these shall goe into euerlasting payne, and the righteous into li'e eternall. The like saying is also in Daniell, And at that time the people shalbe saued, euey one that shall be found written in the Booke.

Danie. 2. 1

And therefore they say, If all these thinges are written of the day of iudgement, how can it be that the elect should be called to the inheritaunce of the heauenly kingdome, if they already possesse it. How shall it be sayd vnto



to them, come hither, whenas they are already there: how that the people be saued, whēas they are presently saued?

Wherefore, the faythfull which nowe walke faythfully, looke for none other day of their saluation: according to that saying of S. Paule, knowing that he who hath rayled vp Iesus from the dead, shall rayse vs vp also with Iesus Christ. And in an other place it is sayd, looking for the appearing of our Lord Iesus Christ, who will make you strong euen vnto the end in the day of his comming. &c. 2. Cor. 4. 14

And admitte we graunted the all this: yet the by the way why do they of their owne brayn put to the thing that is not, to wit, sleape. For they cannot shew vs one sillable of sleape amongst all the places which they alleadge. And although they be awake, yet it may be, that they are without glory.

Wherefore, seeing it is not only a rash but also a madde mans part, boldly to conclude vpon thinges which man his reason is not able to comprehend, of which

## The Immortalitye

which sort are these straunge & obstinate oppynatiuers, dare they defend sleape, which they haue not receiued from the mouth of the Lord. And therfore this may suffice discrete and sound iudgement, to the end they might know this sleape, to be a shameles forgery or fayned inuention, as in very deede it is, because it cannot be proued by the manifest word of God.

Howbeit let vs handle these places as brieely as we can, to the end the simpler sort might not be troubled therewith, whē as they heare it sayd, that the saluation of the soules is prolonged and put of vnto the generall day of iudgement. First of all, we must vnderstand this to be a most resolute and sure thing, that our blessednes is still on the way going vnto this great day, which shal end our iourney: In like case, the glory of the elect, and the end of theyr last hope doth tend and hath an eye vnto the same day, because their blessednes and glory shall then be accomplished.

For it is agreed hereupon  
amongest

emōgest all men, & there is none other perfect blessednes, or glory, but & onely perfect coniunctiō w God. And vnto this end we all bend, runne, and shew our selues forward, and all the scriptures and promises of God send vs thereto. For that which God once sayd vnto Abraham by mouth, belongeth also vnto vs: where he sayth, I am thy verye great reward.

Gene. 12.

Seing then this reward is appointed for all those that haue part wth Abraham, to witte, the enioying of God, and the blessed posseling of him, besides which reward, it is not lawfull to wish any other, for whē there is any quest ion of our hope, wee must cast our eyes vpon it. And thus farre, if I be not deceiued, doe our aduersaries agree with vs.

Moreover, I likewise trust that they will agree with vs in this, that this kingdome, wher= into the chosen and faythfull are called, which in other places is called saluatiō, reward, and glory, is none other thing but this most blessed coniunction and v= nion

## The Immortalitie

nion with God: to wit, for that they are fully in God, and that God maketh them perfect: & that on theyr behalfe, they cleaue vnto God, enjoy him fully & wholly and to speake it in one worde, God and they are one. For after this sort, whēas they are in the fountayne of all fulnes, they come euen vnto the last end of all righteousness, wisdom, and glory, vpon which blessings the kingdome of God verely consisteth.

1. Cor. 15.  
28.

For S. Paule sheweth it to be the last point of the kingdome of God, whenas he sayth, To the end that God might be all in all things. And therefore seeing god in this day, shall in very deed be all in all things, and bring hys chosen and faythfull to a iuste perfectiō, it is not without cause that this great day is called the day of our saluatiō, before which tyme our saluation is not perfectly accomplished. For they whome God filleth, are filled with all riches, which no tounge cā vtter, no eare hath heard, nor eyes haue seene, nor yet vnderstanding hath conceiued. Wherefore



foze seing these two thinges are out of all question, our sleapers baynely take in hand to proue, that the holy seruantes of God who are departed this life, are not as yet entred into the kingdome of God, because it shall be sayd vnto them, come ye blessed of my Father inherite &c.

Now this is easely aunsw= red, to be no good consequence, to say, that there is now no king= dome, because as yet it is not perfect. But contrarywise, wee say, that the kingdome which is already begonne, shall then be made perfect. Neither would I haue any man beleue me herein, if I doe not first of all manifestly shew by sure argumentes of the scripture that this is true. For this day, is called the kingdome of God, because that at that time hee shall in deed put vnder him, all contrary powers, subdue Sathan with the breath of his mouth, and destroy him through the brightnes of his coming. But he himselte shall fully and wholye dwell and raigne in his chosen.

1. Cor. 15.

2. Thes. 2.

For God cannot hereafter o= therwise raigne in himselte, the he

## The Immortalitie

he hath raigned from the beginning : whole Maiestie can no way be either encreased , or yet diminished: But shall raigne in such sort , as that he shall be openly shewed vnto all the world. When then we pray to haue his kingdome come , doe we thinke that he hath now no kingdome? And besides, what say they then to this saying : the kingdome of God is within you.

Wherefore, God raigneth at this present in his elect , whome he guideth and gouerneth by his holy spirite . He reigneth also ouer the Deuill , sinne , and death , when he commaundeth the light to shine in darkenes , by which , error, and lying , are confounded: and when as he wil not suffer þ powers of darkenes to hurt thē, who haue the signe of the Lambe in their forehead. He reigneth also (I say) euen at that present , when as we pray, and say , let thy kingdome come . And surely , he likewise raigneth , when as he worketh power in his faythfull, and whē he geueth a law to Satan , appointing him what to doe. But then

then shall his kingdome come,  
when as it shall be accomplished.

And then shall it be accomplished, whenas he shall fully shew the glory of his Maiestie, vnto the faythfull, saluation, and vnto the reprobate, shame and confusion. Howbeit, is there any other thing that a man may say or beleue of the faythfull & chosen? whose kingdome and glory, is to be in the glorious kingdome of God: as to raygne as it were with God, and to be glorified with him, and finally to be partakers of the diuine glory. And although this kingdome is not yet come, yet notwithstanding it may bee seene in some measure.

For they which haue in some measure the kingdome of God within them, beginne to be in the kingdome of God, and to raigne with him, agaynst whom hell gates cannot preuaile. For they are made righteous in god: as it is said of them, All the seed of Israell shall bee made righteous vnto the Lord, and be also blessed.

Math. 16.

Isaiah. 43.

So that, to say truely, This  
kingdome

## The Immortalitie

kingdome is the building vp of the Church, or the aduancing of the faythfull, which thing **S.** Paule describeth vnto vs: who by all degrees of ages might grow vp vnto a perfect man. Now these Gallantes see here the beginning of this kingdome, and the encrease thereof: and so soone as they see these thinges with theyr eyes, they geue no longer place vnto fayth, neither can they beleue that which is set befoze their fleshy eyes.

**Col. 3. 3. 4.** But **S.** Paule telleth them another matter, for thus he saith, Ye are all dead, and your life is hid with Christ in God. For when Christ who is your life shall appeare, ye also shall appear with him in glory. He saith that our life is hidd in God with Iesus who is our head: Now, he deferreth our glory vnto the day of the glory of Iesus Christ, the head of all the faythfull, & shall bring with him his members, as the head of them.

**1. Iohn. 3. 2** **S.** Iohn also saith the very selfe same thing. Dearly beloved, wee are now the sonnes of God, but yet it doth not appeare what



what we shall be: and we knowe that when he shall appeare, we shall be like him: For we shall see him as he is. Now, he sayth not by y way, that we shalbe made nothing for a certayne tyme, but because we are the children of God, who looketh for inheritance of our father, he therefore sustayneth and vpholdeth our hope vnto that day, wherin the maiesty and glozy of God shall be made manifest in vs all, and we for our part, shall glozyfy our selues in him. Now, they will here agayne maruell, whē as they heare, the children of God who may not returne againe vnto their sound and perfect vnderstanding, and feelee this generation to bee immortall, which commeth from God, whereby, we are made partakers of the diuine Immortalitye.

But let vs goe on with that which we haue begonne. Let them crye out as much as they will, & say, that the blessed ones of God are not called vnto the kingdome before the great daye of iudgement, and that saluatio

## The Immortalitie

is not promised vnto the children of God before that tyme. Yet this I say, that Iesus christ is our head, whose kingdome & gloze haue not yet appeared: But if the members shoulde goe before the head, it were a crooked kinde of order.

Math. 26.  
& 25.

And therefore, we shall nowe followe our Captayne and King, whenas he shall come into the gloze of his Father, and sit in the seat of his Maiesty. And yet notwithstanding that whiche is in vs from God, to wit, our spirite, liueth: because that Iesus Christe who is our life, is liuing. For it were an absurd thing to say, & our life were liuing, & yet were vtterly perished. And this life is in God, and with God: and is also blessed, because it is in God. All these thinges doe very well accord & agree with the trueth. For why is it sayd of them who are dead in the Lord, that they are not yet deliuered, or that they do not as yet enherite the kingdome of God: It is because they lyue in hope of that whych yet they haue not, and haue not as yet attayned vnto the end of  
they?

their felicity.

Wherefore then are they not yet blessed? It is because they right well knowing that God is mercifull vnto them, and seeing a farre off reward to come, doe reast themselves in the sure hope of the resurrection. And surely, so long as we dwell in this earthly prison, we hope for the thing which we see not: and agaynst all hope, beleue in hope: and that is the thing which Saint Paul speaketh, of Abraham. But, when as the eyes of our vnderstanding (who being now buried in this fleshe, haue their sight troubled) shall be no more bleared, we shall then see the thinges we looke for, and take pleasure in this hope. For we are not afeard to speake thus after the maner of the Apostle, who sayth to the contrary: That there remaineth none other thing for the reprobate: but a fearefull looking for of iudgement, and violent fier, which shall deuoure them. Being then that the thing which the reprobate looke for is terrible, it is most sure, that the thing which the chosen

Rom. 4.

Heb. 10.  
ver. 27.

G. i.

and

## The Immortalitie

and faythfull looke for, is ioy-  
full, and therefore of very right  
ought to be called most blessed.  
And because my meaning is  
to instruct our aduersaries, ra-  
ther then to constraîne them,  
let them geue vs the hearing,  
when as we shall draw the  
trueth out of a figure of the olde  
Testament, and that not without  
out good warrant. For as St.  
1. Cor. 10. 1 Paul in the passing of the chil-  
dren through the Red Sea, hand-  
leth by an Allegory the ouer-  
throw of Pharaon, and their  
deliuerance through the wa-  
ter: euen so also let them geue  
vs leaue to say that our Pharaon  
is drowned in Baptisme, our  
olde man crucified, and our  
members mortified, that we are  
buried with Iesus Christ, are  
deliuered out of the captiuitie of  
the Deuill, and out of the tyran-  
nous gouernment of death: albe-  
it notwithstanding we walke  
onely in the wilderness, which  
is a dry and barren ground; Ex-  
cept the Lord rayned Manna from  
heauen to vs, and made the wa-  
ter come out of the Rocke:  
For our soule is like dry  
ground



ground without water, which  
gaperly with drynes before the  
Lord, and is pressed with want  
of all goodnes, untill such time  
as he rayneth and droppeth the  
graces of his holy spirite there-  
on. And soone after, they were  
brought into the land of promise  
vnder the conduct of Iosua the  
sonne of Nave, a land, flowing  
with milke and honey: That is  
to say, The grace of God deli-  
uereth vs fro the body of death  
by our Lord Iesus Christ.  
Howbeit, this was not done w-  
out sweate, & shedding of bloud.  
for then the fleshe chiefly stry-  
ueth and layeth open her power  
and force agaynst the spirite.  
After we haue made our abode  
vpon the earth, we are then sa-  
tisfied with plenty. for we haue  
white garments geuen vnto vs,  
and we recouer our rest. How-  
beit Ierusalem & chiefe Citie of  
kingdome, is not yet built and  
set vp. Neither doth Salamon  
the king of peace, fully gouerne  
the kingdome as yet.

And therefore the soules of  
faithful are at peace, after they  
are dead, seeing they are gotten

## The Immortalitie

out of the thraldome of their enemy. For they are in the midst of all riches: and as it is sayd: They shall goe from plenty to plenty. But when as the heauēly Jerusalem shall be lifted vp on hye in her glory, and the true Salomon, who is the Lord Iesus, even the king of peace, shall be honorably placed in his Iudgement seate, the true Istraētes shall raigne with their true king and prince.

And therefore if we will borrow and fetch a similitude from worldly thinges, we haue warre agaynst an enemy, so long as we haue to fight agaynst fleshe and bloud. Euen then doe we ouercome our enemy, when as we are spoyled of this unfull fleshe, so that we be altogether with God. We shall triumph, and enioy the fruite of the victory, when as our head shall be lifted vp in very deede aboue death, to witt, when death shall be swallowed vp into victory.

And this is our limit and end whereof it is written, I shall be filled. when as I shall be as-soaked through the sight of the glory,

glory. Now, all they who haue learned to obey God, and heare his voyce, may soone learne these thinges out of the holy scriptures. All they also who haue reuerently, and discretly handled the misteries of God, haue taught vs these thinges, and as it were geuen them vs from hand to hand.

For the auncient Doctors haue bene bolde to say thus much, that the soules are verely in paradise, and in heauen: and notwithstanding, haue not as yet receiued their glory, or rewarde. For thus sayth Tertullian: Both the reward & daunger hang vpo the comming of the resurrection. And yet for all this, he teacheth that ̄soules, without all doubt are with God, and doe lyue in God before this comming.

Tertullian  
in his boke  
of the re-  
surrection  
of the flesh

And in another place, why should we not vnderstand the bosome of Abraham to be taken for a thing to receiue the soules of the faythfull, wherein is pictured out the Image of fayth, and the manner of both Iudgements clearely shewed. Irenaeus also sayth after this sort,

Ch. iij.

Scing

## The Immortalitie

Ireneus in  
his ninth  
booke a-  
gaynst he-  
resies.

Seing the Lord hath passed thro-  
ugh the middest of the shadow of  
death, where the soules of the  
dead were, and soone after, was  
bodily ray sed vp agayne, and af-  
ter his resurrection, list ed vp into  
the heauens: it is most certaine  
that the soules of his disciples,  
for whose loue the Lord hath  
wrought all these things should  
go into an inuisible place, which  
the Lord had appointed for the.  
And that they should there  
remain vntill the resurrection,  
looking for their owne resurrec-  
tion, taking agayne their bodies  
vpon them, and perfectly ryle vp  
agayne, to witt, bodely, and as  
the Lord rose agayne, euen so  
should they also come before the  
presence of God: for no Schol-  
ler is aboue his Maister. &c.

Chrysostome also sayth, vn-  
derstand, what and how great  
a thing this is, that Abraham  
is placed. And the Apostle S.  
Paule also, when then shall this  
be accomplished, that they might  
receiue their reward: for if we  
come not to that, the Father  
hath foretold, that we shall not  
haue the reward: for he dea-  
leth



leth much lyke, for as a good father that loueth his children very well, saith vnto the children that are worthy of commendation, and doe their duties well, that he will not geue them their meate vntill such tyme as yother brothers be also come. But art thou sorrowfull, because thou receivest it not all this while? What shall become of Abell the who hath ouercome this long since, & is not yet crowned, although he be placed?

What shall Noah doe? And what shall the rest doe that were in those dayes? For we may see that they all tarped, and so must also the rest tarpe, which shall come after thee. And anon after it is sayd: they haue presented vs in the conflict, but they shall not goe before vs in crowning: For there is but one settled time for those that shall be crowned. And S. Augustine maketh a description in many places, of the secret receptacles, where the soules of the faithfull continue, vntill such tyme as they receiue the crowne and glorey: But in the meane while

## The Immortalytie.

2. Pet. 2. 4.

Iude.

the reprobate are punished, looking for the lust payne of iudgement. And in an Epistle which he wryteth vnto S. Jerome, he sayth: The soule, after the body is dead, shall be at rest; and in the end shall receiue the body in glory. Neuertheles; he teacheth in an another place, that after the ascention of Iesus Christ, the soules which liue in Christ, ascend into heauen. And yet he is not contrary to himselfe. For although it be true, that the wicked spirites are euen now tormented, (as S. Peter affirmeth) yet is this fier, wherunto the reprobate shall be cast at the day of Iudgement, sayd, to be prepared for the Deuill. S. Peter hath made mention both of the one and of the other, when as he sayth: They are reserved vnder euerslasting chaynes vnto the great day of Iudgement. In which place, by this speech of reseruatiō; he meaneth the payne, which yet they feelee not: and by the chaynes, is meant the paynes which they presently feelee. And S. Augustine himselfe so handleth it in another place,

place, when he sayth: The last day cannot be farre of: & therefore make thy selfe ready for it.

For as thou passest out of this life, such one shalt thou be found in the life to come. And thou shalt not be after this life by and by where þe sayntes shalbe, vnto whom shalbe sayd, come ye blessed of my father, inherite the kingdome which is prepared for you from the foundations of the world. And who knoweth not that thou shalt not be there as yet? But thou mayst very well be there where the rich proud man, being in the middelt of his toymets, seeth that poore wretch (sometyme full of sores and blaines) in rest and peace a great way from him. And thou being taken vp into this rest, certainly lookest most assuredly for this great day of iudgement, wherein thou shalt agayne receiue thy body, and be chaunged and made like vnto the Angels.

Neither doe I mislike of that which S. Augustine in another place, for Instruction sake, dealeth withall, so he may meete with a sound and modest Inter-

## The Immortallitie

preto: to wit, that there are ma-  
 ny degrees of the soule: The first  
 is the quickning of life, or  
 life it selfe: The second, vnder-  
 standing: The third, arte: The  
 fourth, power: The fift, quiet-  
 nes: The sixt, entraunce: And  
 the seuenth, contemplation. Or  
 if any man had rather say thus,  
 The first is from the body, The  
 second to the body, The third a-  
 bout y<sup>e</sup> body, The fourth vnto it  
 selfe, The fift in it selfe, The sixt  
 vnto God, The seuenth in God.  
 I haue not thought it a misse  
 to bring in hete these wordes, to  
 the end to shew the meaning of  
 this holy man herein, rather the  
 strayghtly to binde any, much  
 lesse my selfe to the necessity of  
 this distinction. For **S** Augu-  
 stine himselfe (as I thinke) wi-  
 sheth it not, but meant to shew  
 as plainly as he could that there  
 is a going on of the soule, which  
 it shall neuer fully attayne vnto,  
 vntill the day of iudgement.

Finally, for this day of iudge-  
 ment, with which they so great-  
 ly defend themselves, there is an  
 argument come to my minde,  
 which may plucke this error

cleane



cleane vp by the rootes. For in our creed, which is the very effect of all our beliefe, we confesse the resurrection of the flesh, and not of the soule. Neither is there any place left for their wangling, whenas they will tell vs, that by this word flesh, is meant the whole man: We graunt the that it is sometymes so taken, but in this place we flatly denye it thern, whereas wordes which are very playne and easy to be understood are set forth vnto the rude and ignorant people.

In very deed the pharisees who were stout defenders and and mayntayners of the resurrection, and who had alwayes this word, resurrection in their mouthes, did not yet, notwithstanding, many tymes beleue that there was a soule.

Pet do they still lay hold on vs and force vs to sticke vnto this dangerous rock. For they now alleadge the wordes of S. Paul wherein he telleth vs that we are miserabler then all men, if the dead did not rise agayne. And thus they frame their Argument, what needeth, say they a-

## The Immortalitie

ny resurrection, if we be blessed  
before the resurrection? But that  
which is more, what is that  
great misery of christians, which  
surpasseth the misery of all men,  
if this be true that they are at  
rest, whyles the residue are so  
greeuously tormented, and after  
so wonderfull a manner? And  
here I geue them warning, that  
if I meant to dally and shift (as  
they goe about none other thing  
but to abuse the ignorant  
people) I would finde suffi-  
cient passage enough to escape.  
For, who shall let me from fol-  
lowing of other good men, that  
haue disputed, not of the last ge-  
nerall resurrection, in which, af-  
ter the corruption of our bodies,  
we shall receiue agayne incor-  
ruptible bodies, but of the lyfe  
which remaineth for vs after  
this mortall life, for it is an or-  
dinary and common maner in  
the scripture, to let vs vnder-  
stand by this speech of the resur-  
rection, what the blessed and e-  
uerlasting life is?

For when we heare it spoken  
that the Saduces denyed the  
resurrection, it is not referred

to the body, but is simply spoken  
 according to their opinion, that  
 after a man be dead, there is no  
 memory left of him. And hereof  
 is a probable Argument, that  
 whatsoever, wherewith S.  
 Paule helpeth himselfe to streng-  
 then that, which he hath sayde,  
 should be ouerthrowen in one  
 word, if it were answered, that  
 it is very true that the soules  
 liue, and that the bodies whiche  
 shall turne to duste, can by no  
 meanes rise agayne:

Let vs now then come to ex-  
 amples, first as touching this  
 saying, they which are dead in  
 Iesus Christ are lost, this might  
 the philosophers haue easely con-  
 futed, who haue mightely and  
 constantly defended the immor-  
 tality of the soule. And as for  
 this saying, what shall they doe  
 who are baptised for the dead?  
 It is very easely answered:  
 For the soules liue after death.  
 And to this which followeth,  
 wherefore are we also continu-  
 ally in danger? It may be an-  
 swered, that we lose this fraile  
 lyfe, to recouer Immortall lyfe,  
 wherein we shall lyue a great  
 deale

## The Immortalitie

Deale better. We haue already bestowed many wordes, whereof the teachable haue had no neede. For, the Apostle himselfe sayth, that we are miserable, if our hope in Iesus Christ stretched it selfe no farther then vnto this present life. which thing, euen by the testimony of the prophet is out of all doubt, who confesseth: that his feete had almost fouldred; and his steppes had well nye slipt, when he saw the prosperitie of the proud and wicked.

Psal. 73.  
ver. 2. 3.

And to say truely, if we looke but downe vnto our feete, we wil say those to be blessed which haue all thinges come to passe as they would wishe. But if our eyes looke farther of, we will call them blessed, who haue the Lord for their God, in whose hand is the issue of death. Howbeit, we will bring some thing which shall be a great deale more certaine, by which we will not onely repulse their objections, but also declare the true, and natural meaning of the Apostle, be glad without stypse of wordes to as many as would meekely



meekely, and curtilly learne.  
 For if there be no resurrecti-  
 on of the body, the saythfull may  
 of very right be called accursed,  
 yea, were there none other rea-  
 son but this, that they are so  
 often vexed, hurt, beaten, and  
 violently handled, and doe suf-  
 fer in their bodies such extreame  
 wantes, all which they thinke  
 to be appoynted and ordayned  
 for an everlasting blessednes, be-  
 cause they are disapointed of  
 this hope. For, is there any  
 thing, I say not, more misera-  
 ble, but rather more ridiculous  
 the to see and beholde the bodies  
 of those, who all the tyme long  
 day, doe nothing els but sport  
 and laugh, in the fulnes of all  
 delightes, and pleasures: and  
 contrarywise, to see the bodies  
 of feeblished Christians, dead  
 through hunger and colde, and  
 pressed with all kindes of vic-  
 lences, if the bodies both of the  
 one and the other pearished a-  
 lyke.  
 For this thing could I very  
 well confirme by the wordes of  
 the Apostle, which he setteth  
 downe anone after, when he  
 sayth

## The Immortalitie

sayth, wherefore are we continually in daunger? I dayly suffer death for your glory. &c. Let vs eat and drinke, for to morrow we shall dye. It were a great deale better for vs, sayth he, that this saying should take place in vs, as to say: Let vs eat, and drinke, if these tormentes and shames, which we suffer in our bodies be not changed into the glory which we hope after. which thing should neuer be, without it were in the resurrection of the body. Furthermore, although I should passe ouer this defence, yet could I bring in another reason, that we are more miserable then all men, if there were not a resurrection.

For although we be very blessed before the resurrection: yet is it no blessednes without the resurrection. For we say, that for the same cause the spirites of the Saintes and of the saythfull are very blessed, for so much as they reast in the hope of the blessed resurrection: and therefore if there were no such thing, all this blessednes should  
turne

turne to nothing .wherefoze, the saying of the Apostle is most true, that we are more miserable then all men, if there be no resurrection. And this doctrine is not agaynst these wordes, that the spirites of the Saintes, are more blessed before the resurrection, but yet it is by reason of the resurrection. They laye before vs also that percell of scripture which is writte in y<sup>e</sup> Epistle to y<sup>e</sup> Hebrewes, of y<sup>e</sup> auncie-fathers, where it is sayd. All these dyed in fayth, and receiued not the promises, but sawe the a farre of, and beleued them, and receiued them thankfully, and confessed that they were straungers and Pilgrims on the earth. For they that say such thinges, declare playnely that they seeke a Countrey.

And surely, if they had bene mindefull of that Countrey, fro whence they came, they were at leasure to haue returned thither. But now they desire another much better, which is an heauenly one. And now let vs see how these our sleapers frame their iolly Argument.

For

## The Immortalitie

For, say they, If they desier the  
heauenly Countrey: Then doe  
they not inherite it. But we  
frame it after this maner, and  
say, If they desier it, then haue  
they a being: for there can be no  
desier, without there be some to  
desier. Now I would doe but  
this out of them: That wher  
there is a desier, there must also  
be a feeling of good and euill,  
whiche desier must either fol-  
low the thing that seemeth  
good, or eschew that which se-  
meth euill. Why, say they, this  
desier reacheth wholly in God.

Now tell me I beseech you,  
is it possible to think or deuise a  
more ridiculous saying? And to  
say truely, you shall see that of  
these two poynts, we shall gaue  
vnto our selues one of them, ei-  
ther that God desiereth some  
better thing then he hath, or els  
that there is something in God  
whiche is not of God. And this  
maketh me thinke, & these Gal-  
launtes doe burleske an earnest  
and weightie matter. But now let vs leade to speake  
of all this yeare, and see, what  
the tyme, or space of returning,

mea=



meaneth: let them therefore re-  
turne with a good minde, and  
heare a better thing then this  
fantasticall opinion, which hitherto  
they haue held.

The Apostle speaketh of A-  
braham and of his posteritye,  
who dwelt out of their Coun-  
trei amongst straungers, And  
they differed not greatly, as it  
were from banished men, or els  
as Sea iournes, because they  
had scarcely any Tents, or Ca-  
bines to couer them withall,  
following the commaundement  
which the Lord gaue vnto A-  
braham, which was this, That  
he should leaue his parentes  
and kinsfolkes, and get him out  
of the land.

For God had promised them  
a thing which as yet he had not  
manifested and performed. And  
so they saue the promises a farr  
of, and dyed in a sure fayth,  
that it would one day come to  
passe, that God would fulfill his  
promises. By which fayth they  
confessed that they had no cer-  
taine and sure abiding or dwel-  
ling place on earth, but that  
they had a Countrey which was  
not

## The Immortalytie

not on the earth, and which they wished for, to witt, heauen. And in the latter end of the chapter he sheweth that all they whome he there spake of, receiued not the last promise to the end they might not come to perfection without vs.

And so if these our sleepers had obserued the proprietye of this saying, they had neuer ray= sed by so many troubles. Now it is a wonder to see how blinde they are in so great light. But yet this is a more strange thing, that they geue vs bread in stead of stones: to witt, whyles they goe about to ouerthrow the cause, they mainteine and by= hold it.

Acts. 9. 40  
Now, for the matter which is spoken of Thabita in the Acts of the Apostles, they thinke they haue, by it, a iuer pillar to leane vnto. For she, being a scholler of Iesus Christ, full of good workes and a good Almes woman, was ray= sed agayne by S. Peter. And therefore say they, Thabita had great wrong, If it be true that we say. That the soules which are seperated from

from the bodies, doe lyue in God and with God: because she was taken away from the company of God, and from that blessed lyfe, to returne into this sea of wickednes. As though we could not returne the selfe and same thing agayne vpon their owne hedds. For be it, that she sleapt, or that she was nothing, yet was she blessed, because she dyed in the Lord.

And therefore it was not expedient that she should returne in that lyfe which she had finished. They them selues haue snarled this knot, and therefore let the first of all loose it agayne if they please. For it is good reason, that they should be subiect to that law, which they make for others. Notwithstanding we will easely enough vndo it. For, the state and condition which is prepared for vs after death, which S. Paule speaketh of himselfe, is put ouer to all the faythfull, to witt, that in death is aduantage, and that the best being is with Christ. And yet Saint Paule sayth of Epaphrodite (who without doubt

Philip. i. 23

## The Immortalitie

doubt was one of the number of the saythfull ) That God hath pitie of him , because he had deliuered him from a great sicknes, and restored him to his health.

Phil. 1. 27.

Now these Gallantes who deale with the misteries of God so vndiscretely , and so vnrue-  
rently, might say that this mer-  
cy and compassion , was cruell dealing . But we say, and con-  
fesse it, to be mercy : because the  
mercy of God hath certein de-  
grees: For this it is sayd: Those  
whome he hath chosen , he hath  
sanctified : and whome he hath  
sanctified , them hath he also glo-  
rified . Doth not the Lord then  
exercise his mercy , when as he  
more and more sanctifieth vs?  
Let vs then say thus much , If  
it be the good will of God ( as  
S. Paule sayth to haue Christ  
to be magnified in our bodies  
by life , is not this mercy?  
What, is it for vs to appoynt  
God a law to worke miracles?  
And it is sufficient , that the  
glory of the Authoz shineth in  
them . for what matter were it,  
if we say that God , in the doing  
hereof regarded not the cōmo-  
dities

Rom. 8. 30.



dities of Thabita, but the poore  
 who wept, and shewed the gar-  
 ments which she had made for  
 them, at whose prayers she was  
 rayled vp agayne. For S. Paul  
 thinketh this to be a reason good  
 enough for him, that he lyued,  
 although it had bene better for  
 him in deed to haue gone to the  
 Lord. And after he had sayd  
 that God had had compassi-  
 on of Epaphroditus, he addeth  
 and not onely of him, but vpon  
 me also: to the end I should not  
 be out of measure sorrowfull.  
 Now goe your wayes, and qua-  
 rel with God, because he hath  
 agayne deliuered vnto the poore  
 a carefull woman: for the re-  
 lieuing of their necessitie. For  
 although we see not the reason  
 of this deede, yet hath Iesus  
 Christ very well deserued, to be  
 glorified, both by our lyfe, and  
 by our death: Seeing that he dy-  
 ed and rose agayne, that he might  
 be Lord, both of quick and dead.  
 They bring in Dauid also for  
 a maintainer, and defender of  
 their cause, who notwithstanding  
 is our very good patron:  
 But they so shamelesly, & sense-  
 lessly,

Rom. 14. 9.

## The Immortalitie

lesly, alledge him, as that I am  
ashamed and greued to recite  
many of their Argumētts which  
they borrow of him. Howbeit;  
we will saythfully recite those,  
which we haue heard they doe  
abuse. first they are not asha-  
med to alledge this place: I haue  
sayd, ye are Gods, and ye are all  
the children of the most high;  
But yet ye shall all dye as men &c.  
Now harken to their exposition:  
in deed say they, the saythfull  
are Gods, and the children of  
God: But yet notwithstanding  
they dye and fall euen as the re-  
probate doe: so that, the states  
condition of them both is all a  
like, vntill such tyme as the  
Lambes shall be seperated from  
the Goates. Hereunto we sum-  
mure them with the saying of  
Jesus Christ: That they which  
are called Godds, are they vnto  
whome the word of God is deli-  
uered to publishe: to witt, the  
ministers of God. And also all  
Iudges: that carry the sword  
of God in their hands, from  
whose Maiestie they haue recei-  
ued the same. And although the  
interpretation of Jesus Christ  
sayled

Psal. 82. 6.  
7.

Iohn. 10.  
34. 35.

sayled vs, and the vse of scrip-  
ture would not serue our turns,  
yet the place it selfe, is cleare  
enough of it selfe, wherein, vn-  
iust Judges and such as beare  
with the wicked are reprobued.  
These men I say, are called  
Goddess, because they represent  
the person of God, hauing pre-  
eminence and auctoritie ouer  
the rest. Howbeit they are war-  
ned, that they shal haue a Judge  
vnto whome they must render  
and yeald an accompt of their  
office.

Exod. 22.

Now, let vs heare the second  
place which they alledge, his  
spirite departeth, and retur-  
neth into his earth: and euen the  
all their thoughts shal pearish. In  
this place they take the spirite  
for winde: and that the man  
shall from thence returne into  
the earth, to witt, that he shall  
be nothing els but earth: and  
all his thoughts pearish, & they  
should remaine, if mā had a soule  
Howbeit we are not so full of  
cunning: for we call euery thing  
by his name: we call a spirite,  
a spirite: which when it goeth  
out of a man, man returneth in-

Psal. 146.

4.

H. i.

to

## The Immortalytie.

to his earth , out of which he was taken, as we haue at large declared . It remaineth now for vs to see what this saying meaneth, and all his thoughtes pearish. we are hereby admonished, not to put our trust, which ought to be Immortall in men. For, it should be vncertayne , and very vnstable ; considering that the lyfe of man passeth so soone away . For the manifestation of the meaning hercof , the Prophet hath sayd & their thoughts pearish , That is to say, whatsoever they imagine or take in hand so long as they lyue , is brought to nought , and turneth to nothing. As in a nother place is sayd: The wicked shall see it and be angry: he shall gnash with his teeth , and consume away: the desier of the wicked shal pearish. And in stead of pearishe , it is sayd in another place , shall be brought to nought : The Lord shall bring to nought the deuises of the people: **Alpheuise** : Take aduise, & it shall come to nought. Which thing the virgine Mary meaneth by the Dyft in her song, saying : He hath scattered the proud

Psal. 112.  
10.

Psal 33. 10

Isaiah. 8.



proud in the Imagination of their hartes.

And soone after, they bring in this third place: He remembered that they were but fleshe, yea, a winde that passeth and commeth not agayne. And they make a doe and say, that this word spirite, is set downe for winde, as it is oftē tymes so takē: where- in they vnderstand not, that they doe not onely, abolishe the Immortalitie of the soule, but doe also cut in sunder the hope of the resurrection. For if there be a resurrection, it is very certayne, that the spirite returneth and if it returne not, then is there no resurrection. Where- fore it were best for them to desier, that this folly might not be imputed vnto them, then opinatiuely follow it, because such a wicked and wayward demaund might be graunted thē. And this we onely say, to the end that all men might see what an open way we haue to escape, if we thought of nothing els, but of the refuting of their Argumentes. For we will of purpose cōfesse, ~~that~~ that this word,

Psal. 74. 39

## The Immortalytie

winde, agreeth very wel in this place. For we consent that men are lyke vnto the bauering and incōstāt winde which bloweth, now in this corner, an other while in that. But if they thinke to draue this to serue their turnes, they erre, not knowing the scriptures, whose manner is to shew by the circumstance of words, sometimes the fraylenes and weakenes of the state of man, and otherwhiles the shortnes of this lyfe. For when Iob speaketh of man, he sayth: That he shooteth forth, & blossometh as a flower, and is cut downe: he vanisheth also as a shadow, and continueth not, and what other meaning hath he by this discription, but that man is fragile and transitory, & lyke vnto a withering flower. And Iſaiah also is appointed to cry out and say: That all fleshe is grasse, and all the grasse thereof is as the flowers of the fiede: The grasse withereth, and the flower fadeth: But the word of the Lord endureth for euer. Go to now, Let these men gather in a word, that the soule  
of

Isaiah. 40  
6, 7.

of Man withereth and sadeth :  
 and let them be more sharpe  
 sighted , to see how blockish a  
 preacher this is , who proueth  
 by this , that all the faythfull are  
 immortall , because they are got-  
 ten agayne by an incorruptible  
 seede , to wit , by the worde of  
 God , which is sure , and lasteth  
 for euer . Now the scripture cal-  
 leth all those which put their  
 trust in this lyfe , a withering  
 flower , & a winde that passeth ,  
 who haue made vnto the selues  
 an euerlasting abode here in  
 this world , thinking to reigne  
 without end : not looking to that  
 end , by which their condition  
 shall be chaunged , and goe into  
 some place els where . Of which  
 people also the Prophet spea-  
 keth , who haue sayd : We haue  
 made a couenaunt with death ,  
 and with hell are we at an agree-  
 ment : Whereby he laugheth to  
 skorne their vaine hope , for he  
 attributeth not that vnto lyfe ,  
 which vnto them , is the begin-  
 ning of an euill lyfe . And affir-  
 meth that they haue an end and  
 doe dye : so that it had bene bet-  
 ter for them that they had neuer  
 bene

1. Pet. 1. 23.

Isaiah. 28.  
15.

## The Immortality

PL. 103.

23.

bene, then . be after that mā-  
ner . The lyke saying also is in  
another psalme : for it is sayd:  
That as a louing Father hath cō-  
passion in his children so hath the  
Lord compassion on all those that  
feare him. For he knoweth wher-  
of we men are made: and he him-  
selfe remembreth that we are but  
dust . The dayes of man are as  
grasse , as a flower of the fielde so  
florisheth he: for the winde go-  
eth ouer it , and it is gone , and  
the place thereof shall know it no  
more. Now, if they will by these  
wordes affirme , that the spirite  
pearisheth and becommeth no-  
thing . I tell them agayne , let  
them beware they lay not open  
a place for the Epicures, if any  
of them shall arise to corrupt the  
beliefe which both they, and we  
haue of the resurrection : For  
there is too too great a number  
of such scoffers . For by the selfe  
same reason , they will frame  
this Argument , That the spi-  
rite returneth no more into the  
body , seing it is sayd , that it  
shall not know the place there-  
of any more. But they will say,  
That they make hereon a false  
collec-



collection : because the places of the resurrection are very manifest agaynst this manner of reasoning. Wea and they themselves make an ill collection , whose Argumēt is commō with þ rest. And þ saying in the booke called Ecclesiasticus , is almost lyke, for there it is sayd : The number of a mans dayes for þ more part is an hundreth yeaeres : and no man hath certaine knowledge of his death . As droppes of rayne are vnto the sea : and as a grauell stone is in comparison of the sand : so are a thousand yeaeres., to the day euerlasting. Therefore is the Lord louing and patient with men , & pōwreth out his mercy vpon them. And therefore they must needs confesse , that the Prophet had another meaning then that which they dreame of : That God of his goodnes , hath compassion of those , whome he hath allowed to be his , and that one-ly through his mercy : and that if he pull back his hand neuer so little from them, they retorne into dust ., from whence they were taken . And a little after

## The Immortalytie

he maketh a short discription of the lyfe of man, comparing it vnto a flower, which springing to day, is no better then grasse the next morning. So, that if it were to be sayd, that the spirite of man pearisheth, and cometh to nought, yet were not their error any whit strengthened thereby. For when we say that the spirite of man is immortall, we doe not affirme that it is able to stand and abide agaynst the hand of God, or to continue fast and sure without his power. Now, God lyketh not, nor is not pleased that we should thus blaspheme. But we say, that the spirite is vpholden by the hand and blessing of God. And so defendeth Ireneus also the Immortalitie of the soule with vs: and yet would he haue vs vnderstand: That by nature we are mortall, and that God alone is Immortall. And he speaketh it after this sort: To the end we might not be puffed vp with vayne glory, as if we had lyfe as it were of our selues, neither yet proudly lift vp our selues agaynst God: But that  
we

Ireneus in  
his 3. booke  
agaynst  
Marcian.

we might learne by experience,  
That it proceedeth from his al-  
mightines, and not from our  
nature, that we haue a firme  
and euerlasting perseuerance.  
And thus ye see what the con-  
trouersie is, which we haue a-  
gaynst David, whome they  
make so mighty an Aduersary  
agaynst vs. Now he sayth, that  
if the Lord take his mercy a-  
way from man, that then he  
cometh to nought and pea-  
risheth.

And we for our part doe  
teach, that he is firme, and sure  
and vpholden by the louing  
kindnes and power of God:  
and the reason is this: That God  
is alone Immortall: and whatso-  
euer hath lyfe, it cometh from  
him. 1. Tim. 3.

The fourth place is this, My  
soule is filled with euills, and my  
lyfe draweth neare to the graue.  
I am counted among them that  
goe downe to the pit, and am as  
a man without strength, free-  
among the dead, lyke the slayne  
lying in the graue, whom thou  
remembrest no more, and they are  
cut of from thy hand. What? say

H. v.

they

## The Immortalitie

they : If they haue bene cut of  
by the power of God, and fallen  
away from his prouidence, and  
from out of his remembraunce,  
doe they not then cease to be ?  
As if I could not returne them  
this Argument into their owne  
lappes and bosomes. What and  
if they be cut of by the power of  
God: and that there is more re-  
membraunce of them , how is  
it possible for them to be againe?  
and besides , what shall become  
of the resurrectiō? On the other  
side , how shall we reconcile  
these two places? The soules of  
the righteous are in the hand of  
God: or to the end we may set  
before them other sure Oracles  
of God . The righteous shall be  
had in euerlasting remembraunce.  
By this we see that they are  
not fallen away from the hand  
of God, neither hath he forgotte  
them. But let vs rather by this  
manner of speech , conceiue the  
griefe, & sorrowfull feeling of an  
affected & troubled man that  
maketh his cōplaynt vnto God,  
declaring that it wēt very nar-  
rowly, that he had not bene left  
in destruction with the wicked:  
of

Wised. 3. 7.

Psal. 112. 6



of whome it is sayd, & the Lord hath no knowledge, and hath forgotten them: because their names are not written in the booke of lyfe: and pluckt away his hand from them, because he guideth not, nor gonerneeth not them by his spirite.

The first place is taken out of the same psalme, where it is sayd: Wilt thou shew a miracle to the dead: or shall the dead rise and prayse thee? shall thy louing kindenes be declared in the graue, or thy rightcousnes in the land of forgetfulnes? **It is likewise sayd in another place:** The dead prayse thee not, O Lord, neither any that goe down into the place of silence. But we which liue, will prayse the Lord from henceforth, and for euer. **It is also sayd:** What profite is in my bloud, when I goe downe into the pit: shall the dust geue thanks vnto thee, or shall it declare thy trueth? **They bring in also the song of Ecclesiastes, which is of the same effect, where it is sayd:** The graue cannot confesse thee: death cannot prayse thee: they that goe downe into the pit, can not prayse thy trueth.

*Psal. 88.*

*10. 11. 12.*

*Psal. 115.*

*17. 18.*

*Psal. 30. 9.*

*Isaiah. 38.*

*18. 19.*

## The Immortalitie

Ecclesi. 17.  
28.

trueth . But the lining, the liuing, he shall confesse thee, as I doe this day: and the Father to the childre shall declare thy trueth . And that saying also which is written in Ecclesiasticus : Thankfulness peariltheth from the dead, as though he were not : But the liuing , and he that is sound of hart , prayseth the Lord. Here we make aunswere, that in all these places which are recited , that the dead who are departed out of this world , according to the common law of nature , are not in this place simply spoken of : It is not simply sayd, that God is no longer prayesd , when we are once dead : but it is partely meant , that none sing prayes vnto God , sauing such as haue felt his mercy and goodnes . It is also partely meant, That his name is not glorified after we are dead: For then he sheweth not his benefites vnto men , as he sheweth them whiles they are vpon the earth . And now let vs consider of these thinges one after another , and handle them in order : that we may thereby shew the meaning of e-  
uery

uery one of them.

And heere in the first place, we are to learne this: to witt, that though it be so, that by death, is verry often, and as it were alwayes meant, the separation of this lyfe, and by this word hell, the graue, yet shall we many tymes finde in the scripture, that these wordes are taken for the wrath and displeasure of God: so that it is sayd of them, from whome God estrangeth himselfe, and whome he thzoweth downe by his Iudge=metes, and bruseth by his hand, that they goe downe into hell, or dwell in hell. For, to speake properly, hell signifieth not the pit or graue, but destruction or confusion: as in this place. Hell hath enlarged it selfe, and swallowed vp many.

Isaiah. 5. 14

It is also sayd in another place: And thou Capernaum which art lifted vp into heauen: I tell thee truly, thou shalt be brought downe into hell. And although this figuratiue speach be found throughout all the holy scriptures, yet is it most chiefly vsed in the psalmes, as in this, psalme,

Math. 23.  
25.

## The Immortalitie

- psalme:** Let death seze vpon them  
 let them goe downe quicke into  
 hell, or into the graue, **Lyke-**  
**wise:** O my God, be not deafe  
 toward me, least if thou aunswere  
 me not, I be lyke vnto them that  
 goe downe into the pit. And a-  
 gayne, O Lord thou hast brought  
 vp my soule out of hell or out of  
 the graue: thou hast reuiued me  
 from them that goe downe into  
 the pit. Also, the wicked shall  
 turne into hell, and all nations  
 that forget God. **Lykewise:** If the  
 Lord had not helpen me, I had  
 almost dwelt in hell, or in silēce.  
**Also:** our bones lye scattered at  
 the graues mouth. **Item,** He hath  
 smitten my lyfe downe to the  
 earth: he hath layd me in the  
 darknes, as they that haue bene  
 dead, long agoe. **It is also writ-**  
**ten in S. Luke,** speaking of the  
 wicked rich man: And lifting  
 vp his eyes when he was in hell  
 in tormentes. &c. **Lykewise in**  
**S. Mathew:** And thou Capern-  
 naum, which art lifted vp into  
 heauen, thou shalt be brought  
 downe to hell. **In all these pla-**  
**ces, by this word Hell, the place**  
**is not so greatly vnderstoode of,**



as the state of those, whome  
God hath condemned, and ad-  
iudged to banishment.

And that is the confession  
which we make in our Creede,  
That Iesus Christ descended  
into hell: that is to say: That  
his Father plunged him into  
all the sorowes of death for  
our sakes, that he suffred all  
the tormentes of death, and  
all the afflictions, terrozs,  
and feares thereof, and was  
in very deede afflicted: although  
it is sayd befoze that he was  
buried. Contrarywise, they  
that feele the mercy and louing  
kindenes of the Lord, are sayd,  
That they lyue, and shall lyue. *Psal. 133. 3*  
For there the Lord appoynted  
the lyfe and blessing for euer.  
Lykewise: To the end he might *Psal. 33. 19*  
deliuer their soules from death,  
and to preserue them in famine.  
Also, God shall plucke thee out *Psal. 52. 5*  
of the tabernacle, and roote thee  
out of the lād of the liuing Lyke- *Psal. 56. 12*  
wise: That I might wallke be-  
fore god in the light of the lining. *Psal. 116.*  
Also, I will geue thanks vnto the  
Lord, in the land of the liuing.  
But now & we may make an  
end,

## The Immortalytie

Psal. 49.6  
7.9.10.14

end, let vs content our selues with one testimony, which so naturally describeth both the one, and the other, as that although we should say neuer a word, yet layeth it forth our meaning very notably. The wordes are these: Who trust in their Goods, and boast themselves in the multitude of their riches. Yet a man can by no meanes redeeme his brother: he cannot geue his ransom to God: although he take neuer so great paynes, and liue neuer so long. Shall not he see the pitt, whē as he seeth the wise do dy? The foolishhe and ignoraunt shal both pearish. They are layd into the graue lyke sheepe: and death deuoureth them. And the righteous shal haue dominion ouer them in the morning: their glory also shal consume, and the graue shal be their house. But God shal deliuer my soule from the power of the graue, when he hath receiued me. The somme and effect hereof is this. That they which put their trust in riches and in the strength of them, in the end doe dy, and descend

cend into the graue : For the  
 rich and the poore, the foole and  
 the wise, doe all pearish. But  
 he which trusteth in the Lord,  
 shall be deliuered fro the power  
 of hell.

Now I say and defend it,  
 that these wordes death and hell  
 which they haue layd before vs  
 in the verses of the psalmes, as  
 foresayd, and in the song of Eze-  
 chiah, can no otherwise be ta-  
 ken. And I further say and af-  
 firme, that this may very well  
 be proued by certaine and sure  
 Argumentes. For be it that Je-  
 sus Christ the sonne of God,  
 who is the head of all the fayth-  
 full, and be it that the Church,  
 which is h body of Jesus Christ  
 speaketh in these verses, wilt  
 thou shewe miracles vnto the  
 dead. &c. And lykewise, what  
 profite is in my blood, &c.

That death is to be abhoyred,  
 as a detestable & feareful thing:  
 & she fleeth it as much as is pos-  
 sible, and prayeth that it might  
 not be layd vpon her. Which  
 thing also Ezechiah desiereth in  
 his song. Wherefore then feare  
 they to heare onely the name of  
 death

## The Immortalitie

death, if they are thus certayne, that God is mercifull and fauorable vnto them: Is it because they should be no more any thing? But they would escape out of this world that is full of troubles, full of greuous temptations, and of all disquietnes, to come vnto a soueraigne and blessed reast. And because they should be no more any thing, they should feele no more any euill, which is neither prolonged by their death, nor yet set forward by their lyfe. Let vs now turne our selues and looke vpon the examples of the rest of the Saintes, and see if the lyke matter hath fallen so out vnto them. First, when Noah dyed, he bewayled not his estate. Neither did Abraham once make any sorrow. Iacob also reioyced amidst his last lites, in that he looked for the sauing health of his Lord. Job, wept not. Moyses hearing his last houre to be at hand, was no whit troubled. And for any thing that may be seene, they all embrased death very courageously, and willingly. We also very ofte heare these aunsweres  
of

Gene. 49.



of the faythfull , when the Lord  
 called them: Loe , here I am  
 Lord . And therefore it cannot  
 be chosen , but that there was  
 some other thing , which enfor=  
 ced Iesus Christ and his fayth=  
 full to make such complayntes.  
 Neither must me stand in doubt  
 that when Iesus Christ offered  
 himselfe , to suffer punishmēt for  
 vs , but that he fought agaynst the  
 power of the Deuill , agaynst  
 all the tormētes of hell , and  
 the sorowes of death: all which  
 thinges should haue bene ouer=  
 come in our fleshe , that they  
 might haue lost y<sup>e</sup> right , which  
 they had in vs .

Seing then it is so , that in  
 this conflict he satisfied the ri=  
 gour , and seueritie of the Ju=  
 stice of God , and fought agaynst  
 hell , death , and the Deuill , he  
 besought his Father that he  
 would not forsake him in the  
 middest of so great distresses,  
 nor deliuer him into the power  
 of death , crauing none other  
 thing at his Fathers hand , but  
 that our weakenes , which he  
 bare in his body , might be deli=  
 uered from the power of the  
 Deuill

## The Immortalitie

Devill, and death. And this is the fayth, whereupon we must now stay our selues, that þe punishment of sinne committed in our fleshe, which was to be payd in the selfe same fleshe, for the satisfiing of the righteousness of God, hath bene discharged and payd in þe fleshe of Iesus Christ which was ours. And therefore Christ neuer fledd the death but this horrible feeling of the severitie of God, which required that he should be chastised with death, for the sauing of vs. Wilt thou know from what affection and minde this voyce came? I know not which way better to expresse it, but even by another speech comming from himselfe, when as he sayd, My God my God, why hast thou forsaken me? He calleth then these dead, and buried, and those that were carryed into the land of forgetfulness, the forsaken people of God. After this manner, the saints who were taught by þe spirite of God, vsed not these speeches, to dryue death away, & to thrust God back that called them: but to the end they might eschew

ſchem the Iudgement, wꝛath,  
 and ſeuerity of God, by which  
 they felt Gods chaſtiſement &  
 death. And becauſe they ſhall  
 not thinke that I make this of  
 mine owne head, I aſke this  
 queſtion, to witt, whether a  
 ſaythfull man calleth a ſimple  
 and naturall death, the wꝛath,  
 and terroꝝ of God? I thinke  
 our ſleepers are not ſo ſhame-  
 les, as to dare to affirme this.  
 And yet þe Prophet thus inter-  
 preteth this death in theſe pla-  
 ces: Thine indignations goe ouer Pſal. 88. 16  
 me, and thy feare hath troubled  
 me. He addeth beſides, many o-  
 ther thinges, which apperteyne  
 to the wꝛath of God. Another  
 place alſo there is which ſayth:  
 For his anger laſteth but a while, Pſal. 30. 5  
 but in his fauour is lyfe. But I  
 exhort the Readers to run vn-  
 to the booke: To the end they  
 might haue a farre ſurer be-  
 liefe, of theſe two whole pſalmes  
 and of the ſong of Ezechiah. For  
 by this meane they ſhall not be  
 deceaued: and I eftſoones ſhall  
 get credite with thoſe parties,  
 who reade them with a good  
 and ſound Iudgement. And  
 there=

## The Immortalitie

therefore thus I conclude, that death in these places, is to feel the wrath, and horrible Judgement of God, and to be feared and troubled with the feeling thereof. Euen so Ezechiah seeing that he must leaue  $\text{h}$  Realme, to be put out for a spoile to the enemies, and that he leaft no children, of whome might descend the hope of the Gentiles, his soule was troubled with these thinges, which were signes and tokens of Gods anger and punishment, and no signes of the feare of death: for in deede he afterward dyed, without desiring to be deliuered from death. To be short, I confesse that death of it selfe is euill, because it is the curse and punishment for sinne: for on the one side, it is of it selfe, full of feare and desolation, and on the other side, it driueth those, who feele that God sendeth it them, in his anger, for their punishment, euen to the very last cast of desperation. And there is but one saluaging which is able to mitigate or ease this so great sharpnes of death, and that is to know



know in the middelt of the anguishes thereof, that God is fauorable, and a mercifull Father, and hath Chrift for his guide and companion. Now, as many as are not thus seasoned, death is to them confusion, and euerlasting destruction. Wherefore it is impossible for them to prayse God in death.

And as for this verse: The dead prayse thee not. &c. Is a conclusion of the prayses of the people, geuing thanks vnto God, because he defended them from daunger by his mighty power. This is then the meaning, If the Lord had suffered vs to be ouercome, and that we had fallen vnder the power of ouer enemies: They would then haue lifted themselves vp against his Maiestie, and gloryed in them selues, that they had ouercome the God of Israel. But now, after the Lord had suppressed and abated their pride, and after that he had deliuered vs from the cruelty of our enemies, through a mighty hand and an outstretched arme, the Gentiles could not say, where

## The Immortalytie

where is now their God? who shewed himselfe in very deepe to be the living God. Neither can his mercy come ever in questiō, which he so notably hath manifested. And here, they whome God hath forsaken, and whose power and louing kindenes, they haue not felt, are called dead. As if he had forsaken his people through the crueltie and vnnmercifulnes of the wicked. This saying is fully confirmed by the prayer that is set downe in the booke of the prophet Baruck. There it is sayd: O Lord

open thine eyes, and behold, for the dead that are in the graues, and whose soules are out of their bodics, geue vnto the Lord, neither prayse, nor righteousness: But the soule that is vexed with the greatnes of sinne, and he that goeth crookedly, and weake, and the eyes that fayle, and the hongry soule, wil geue thee praise and righteousness, O Lord. In this place without doubt, a man may very well see, that vnder the name of the dead, are comprehended all these, which are afflicted and throwne downe by the

the

Baruck. 2.  
17.18.

the hand of God, and fallen into destruction: and that a sorrowfull, rent, and torne soule is such a one, as being voyde of her owne power, and not staying it selfe vpon her owne confidence, runneth vnto the Lord, calleth vpon him, and looketh for helpe at his handes. If any man would take all these thinges,, as it were by the describing of a person, he may soone haue an easy order to come to the manifest laying of them open, because that in persons the deed is taken: and when we heare this saying of the dead, in this sence, is meant, death. For the Lord winneth no commendation for his mercy, & goodnes, when as he afflicteth, punisheth, and destroyeth, (although the punishmentes be iust.) But euen then createth he a people vnto himselfe, to sing and celebrate the prayse of his goodnes, when he deliuereth those who are afflicted, cast downe, and fallen into despayre, and lifteth them agayne into hope. But because these sleepers might not wrangle and say, that we runne

## The Immortalitie

into crooked figures, I answer  
that these thinges may also be  
taken without any figure.

In the second place, I haue  
sayd, & there might be a naugh-  
ty and false conclusion of these  
places, that the sayntes after  
they are dead are no body, and  
doe no longer prayse the Lord.  
But I lay agayne, that they  
rather prayse him, which is,  
they tell fourth, and declare the  
benefites of God vnto others,  
who doe prayse him. And these  
wordes doe not onely beare this  
sence, but doe also requier it. For  
to declare and tell fourth, and  
that the father geueth his chil-  
dren knowledge, is not to con-  
ceiue the glory of God in spirite  
and vnderstanding, but to wor-  
ship him with the mouth, to the  
end that others might heare.  
But if they would here disturbe  
me of my purpose and talke, and  
say that it is lawfull for them to  
doe the same, if they be in heaue  
with God (as we beleue) to this  
I answer, that to be in heaue  
and to lyue with God, is not to  
talke one with another, and one  
to heare another, but onely to  
take



take pleasure in God, to seele his good will, and to reast in him. And therefore if they haue any other reuelatiōs els where let them looke well vnto them. For, as for my selfe, I will neuer goe about to seeke after such crooked questions, which serue more to styre vp debate and strife, then to set fourth Religion, and the feare of God.

Neither doth that saying which is witten in the booke of Ecclesiasticus tēd to this end: That the soules of the dead doe pearish: Bnt when he exhorteth that we, in good time, and as occasion serueth, might geue thanks vnto God, he soone after teacheth, that after death, there is no more tyme to prayse him: That is to say, that there is no place left for repentaunce. Now, if there be any emongest them that doe yet murmur and are not contented, saying, this toucheth vs nothing at all, that destruction it selfe must come vnto children: I aunswere for the faythfull, that they shall not dyc, but lyue, and shall set fourth the workes of the Lord. They

Psal. 118.  
17.  
Psal. 84 4.

I. ii.                      that

## The Immortalitie

Pfal. 146.  
2.

that dwell in the house of the Lord, will prayle him for euer.

The sixte place which they alledge out of the psalmes is this: I will prayle the Lord during my lyfe, and as long as I haue any being, I will sing psalmes vnto my God. And thus they reason: If a man must prayle the Lord so long as he lyueth, and hath any being, he will not prayle him after death, and when he hath no being. And because, as I thinke, that they speake this meryly and in the way of iesting, euen so will I also for their sakes speake some thing by the way of myrth.

When Eneas, as it is writtē in Virgile, promised vnto his hostesse to acknowledge that humanitie, and curtesy which he had receiued at her handes, as long as he thought of her, meant he hereby, that he would sometymes forget her: when as he sayd, So long as my soule shall styre in my body: did he thinke by this, that he would acknowledge the good turne after death, in these fabulous fieldes.

God

God forbidd that we should suffer this wrong to be done vnto this place of scripture, least soone after we suffer our selues to be ouercome of that cursed heretique Heluidius. And this I speake in good earnest. And to the end they should not finde fault with vs, that we haue not done as much as them selues, I will yeald them fīue tymes as good a reckoning hereof. **First** where it is sayd: I will geue thanks vnto thee O Lord my God for euer and euer. **Lyke-** **wise** I will alway geue thanks vnto the Lord, his prayse shall continually be in my mouth: **Also,** I will alway prayse thee, because thou hast done this. **Lyke-** **wise,** O my God, my king, I will extoll thee, and blesse thy name for euer and euer. **Also** So will I alwayes sing prayse vnto thy name for euer. And euen very now they see, that Dauid who was so much their friend, fighteth here sharpely agaynst them. And therefore let vs make no compt of these Argumēts which are built vpon the poynt of a nedle, or vpon so weake a foun-

Tsal. 30.

12.

Psal. 34.8

Psal. 52.9.

Psal. 145.10.

Psal. 61.8.

## The Immortalitie

Dation.

**Psal. 39. 13**

**Iob. 10.  
ver. 1. 21.  
22.**

**The Seuenth place which they alledge is this: Stay thine anger from me, that I may recover my strength, before I goe hence, and be no more. And there-  
with they ioyne that which is sayd in Iobe: Let me a little complayne my sorrow and griefe, before I goe hence and shall not returne, euen into the land of darknes and shadow of death, into a land I say, darke, as darkenes it selfe, and into the shadow of death; where is none order, but the light is there as darkenes.**

**All this geare serueth them to no purpose. for these are words full of heate, and of a troubled conscience, in trueth expressing, and liuely representing as in a Table, the affection of those who being touched to the quick, with the fearefull Iudgement of God, are no longer able to beare his hand.**

**And therefore these men pray that if they deserue that God should forsake them, yet, that they might at the least in some small measure, and that at the last cast, gaspe for lyfe before the**



the Iudgement of God, where-  
with they are shaken and terri-  
fied. And we ought not to mar-  
uell, although the faythfull ser-  
uauntes of God are driuen to  
this poynt. For it is sayde: That  
it is the Lord that killeth, and ma-  
keth aliuie, bringeth downe to the  
graue, and rayseth vp. And this  
saying: not to be, signifieth, to be  
seperated from God.

1. Sam. 2. 6

For if in this case, there is no  
man that hath his being, but he  
that is, they that are not in him  
haue no true being, because they  
are for euer confounded, and  
cast out from before his face.  
Moreouer, I see not how we  
should be so greatly offended with  
this manner of speech, if it be  
simply sayd of the dead, that they  
are not, so that this saying be  
referred to men. For with men,  
they are not, although before  
God, they are. And so to con-  
clude in a worde, not to haue  
any being, is not to be seene any  
more. According to that which  
is sayd in Jeremy: A voyce was  
heard in Rhama, a mourning and  
bitter weeping, Rachell weeping  
for her children, refused to be

Iere. 31.

Alui.

comfor.

## The Immortalitie

comforted for her children , because they were not.

Iob. 3. 21.

12. 13. 14.

15. 16. 17.

18. 19.

Let vs now come to that which remaineth out of the story of Iob. For we haue herebefore handled somethings , touching the same matter as it came in question . The first is, Why dyed I not in the byrth ? or why dyed I not so soone as I came out of my mothers wombe ? why did the knees preuent me : and why did I sucke the breastes ? For so should I now haue lyen and bene quiet , I should haue sleapt then and bene at reast , with the kinges and Counsellors of the earth , which haue builded themselves desolate places : or with the Princes that had Gold , and haue filled their houses with siluer , or why was I not hid as an vntimely byrth , or as Infants which haue not seene the light ?

The wicked haue there ceased from their tyranny , and there , they that labored valiantly , are at reast . The prisoners reast together , & heare not the voyce of the oppressor . There are small and great , and the seruant is free from his Maister.

But

But what if I bring against them the fourteenth Chapter of **Isaiah**? where he bringeth in **Isaiah. 24.** the dead comming out of the **10.** graues, and going before the king of **Babylon**: where he also maketh mention of their talke, saying, Behold thou art brought lowe, euen as we are, &c.

For I haue as good a colour by that place to reason, that the dead haue wit and vnderstanding, as they haue to gather by the wordes of **Iobe**, that the dead haue vtterly lost their whole vnderstanding.

But I leaue vnto them those tresling and toyish inuentions. Now it will be no hard matter, to make playne the place which they alledge, without we would deuise mazes of our owne mindes. For **Iob** being pressed with maruelous affliction, and almost fainting vnder that burden, had none other regard, but vnto his present miseries: and did not onely thinke them to be the greatest that mought be, but thought also that there could not well be any moe such.

## The Immortalitie

He no whit feared death, but desired it, because it bringeth with it a common condition vnto all : maketh an end of the rule of kinges, & of the oppression of seruantes : and lastly, it is the end of all thinges, wherevnto euery man resigneth the estate which he had in this world. For, by this meane he trusteth to see the end of his misery. And yet by the way, he looked not what manner of lyfe it was that they there leadd, neither yet what he should doe, or yet suffer, But onely desired most earnestly the chaunge of the present state: as they commonly are wonted to doe, that are tormented with the vehement feeling of sorrow. For if when we feele the great and extreame heates of Sommer, we iudge winter to be temperate and milde : and contrarywise, when we are nipped, and pinched with sharpe and cold weather, we altogether wishe for Sommer : what shall he doe in respect, who feeleth the mighty hand of God agaynst him?

And therefore let vs not maruell,



uell, although this be not enough to perswade our gallants. For they gather together fragments, and curtalled sentences for their defence, and neuer consider of the somme and effect of the whole matter. But I trust they who with a single eye haue perused the whole story, will allow my reason.

The second is this: Remember that my lyfe is but a winde, Iob. 7. 7.  
8. 9. and that mine eye shall not returne to see pleasure. The eye that hath seene me shall see me no more: Thine eyes are vpon me, and I shall be no longer. As the cloude vanisheth and goeth away, so he that goeth downe to the graue, shall come vp no more. By these words Job bewaileth his misery before the presence of God, and enlargeth it, as one who had no hope before his eyes to see the issue of his griefe.

For his griefes were before him, which persued him euen to his graue. And therfore it came in his minde, that after his miserable lyfe, he could looke for none other, but for as miserable a death. For whosoever see-  
leth

## The Immortalytie

leth the hand of God agaynst him, can not otherwise thinke.

So that in amplyfying his grieve, it moueth compassion, and maketh him selfe miserable befoze God. Now I see not what other thing is to be demaunded in this place besides this, except it be that there is no resurrection to be looked for. Which thing at this tyme I minde not to discusse.

Iob. x6. r7

The thyrd is this, The graue shall be my house: Also, All my thinges shall goe downe into the bottome of the pitt. All this is true. For there remaineth none other thing for him whome God fauoureth not (as Job then thought of himselfe) but the graue, the deepe pit, and death. And therefore, after he had long discoursed of all his miseries, he sayth that the end of them is confusion.

Ecclesiast.  
37.24.

And this is the end and issue of all those whome God scourgeth with his hand. For in his wrath, is death, and in his louing kindenes and mercy, is lyfe. The booke of Ecclesiasticus hath very wel declared this, when=

Whenas it is sayd: The lyfe of man standeth in the number of dayes: but the dayes of Iſraell are innumerable. But becauſe this Authoꝝ is of no ſound authoritie, we will heare leaue him, and heare the prophet teaching this very notably, ſaying: He abated my ſtrength in the way, and ſhortned my dayes: And I ſayd, O my God, take me not away in the middeſt of my dayes: thy yeares enduer from generation to generation. Thou haſt a foretyme layd the foundations of the earth, and the heauens are the worke of thy handes. They ſhall peariſhe but thou ſhalt enduer: euen they all ſhall waxe olde lyke a garment: as a veſture ſhalt thou chaunge them.

Pſal. 102.  
23. 24. 25.  
26. 27. 28.

Whitherto hath he declared, how frayle and brittle our ſtate is: although in deede, nothing vnder heauen is ſtedfaſt and ſuer: ſeing they all corrupt and come to naught. And anon after it followeth: But thou art the ſame, and thy yeares ſhall not fayle. The children of thy ſeruauntes ſhall continue, and their ſeede ſhall ſtand faſt in the ſight

## The Immortalitie

light. Herein we may very well see, how he ioyneth the saluation of the faythfull with the eternitie of God.

And therefore so often as they set before vs Job as afflicted by the hand of God, and almost fallen into despayre, they speake nothing of hell and death: and I tell them that when God is angry, we can looke for none other issue: and that it commeth of his free mercy, when we are taken out of deathes chappes.

Job. 34. 14.  
25.

The fourth is this: If he set his hart vpon man, and gather vnto him selfe his spirite and his breath, all fleshe shall pearish together, and man shall returne into dust. If they take these words for iudgement, as if it were sayd, that by the wrath of God, mā is cast downe, ouerthrowne, confounded and vtterly brought to naught, I will graunt them more then they demaund. Or els if they meane that the spirite, to wit, the soule, returneth to God, after death: and that the breath, to wit, the mouing power, or liuely motion departeth from man, I will not gaynesay



say it. But if their controuersie be, that the soule pearissheth, I am tooth and nayle agaynst the. Although in the Hebrew it is somewhat otherwise. But being contented that I haue put by, their wranglings, I will heare leaue.

They cast also other dartes, but they are blunt and hurt not, & therefore are not to be greatly feared. For they alledge certayn places, which serue to no purpose, & out of such bookes whose Authozitie is vncertaine: As out of the fourth booke of Esdras, and out of the second booke of the Machabies. And yet for all this, we will none otherwise answer, but as we haue heretofore spoken of the resurrection. Although that in all these things they openly shew their impudency and shamelesnes, seing they are so bould as to take Esdras for them selues, who maketh altogether on our side.

Neither are they ashamed to bring fourth the bookes of the Machabies for the defence of their cause: Where Jeremy after his death prayed the Lord for

## The Immortalytie.

for þe people that fought : where prayers are appoynted for the dead, to the end that by them, their sinnes might be forgiven.

It may be, that they haue other Arguments, but as yet I know them not : For in very deepe, I haue not altogether seene all their gloses and drowisy drcaines. And, for any thing I know, I haue leaft out nothing, which may cause the vnlearneder sort, to chaunge or wauer. But I agayne desier all those which shall reade this, to remember that the Anabaptists (whome it is enough that I haue so named, for the declaration of all kindes of horrible wickednes) are the Authoꝛs of this iolly doctrine. For we are of very right to suspect, whatsoeuer cometh out of such a filthy Tokes, & beastly Shopp, which hath deuised, and dayly deuiseeth so many monstrous thinges.

1. Timo. 1. 17.

Vnto the king euerlasting, immortal, inuisible, vnto God onely wise. be honor and Glory  
for euer and euer.

FINIS.

✱ The opinion and absolute  
conclusion of Maister Iohn Cal-  
vine, in and about the questions  
ensuing : agreeing with the opi-  
nion of Phillip Melancton, Peter  
Martyr, and Martin Bucer. All god-  
ly, notable, and excellent lear-  
ned Ministers in the  
Church of God.



**B**ecause ( sayth he ) I verely  
think, that the parties aboue-  
named haue sufficiently sayd,  
that that man doth not the  
duety of a Christian, who in  
all the dayes of his lyfe, ma-  
keth not a confession of his fayth : Much  
lesse then, he who defileth himselfe with  
dissimuling of Idolatry : therefore will I  
cease to dispute thereof at large. Neuerthe-  
lesse, This is my opinion and aunswere to  
the Questions following.

First, Whether a godly and deuoute man,  
may rather forsake his Countrey, and leaue  
his calling, then to be present at Masses, at  
the celebration of the burials of the dead,  
after the popishe manner, and vsurpe such  
ceremonies of Popery, as are agaynst the  
word of God.

I aunswere, that not onely the spirituall  
Worshipp of God, but also the outward  
profession of him, wherein is conteyned the  
glory of his Maiestie, are to be preferred  
before

*John Caluins opinion*

before Countrey and kinsfolkes, yea before lyfe it selfe . And therefore , whosoever they be which lyue in such places , as that they cannot performe that duty vnto God which is necessarily required of all Christians, let them vnderstand thus much , that this commaundement stretcheth it selfe as well vnto them, as vnto Abraham , where it is sayd in Gene. 12. 1. Get the out of thy Countrey , & from amongest thy kinred , except peraduenture they haue this courageous minde with them, that they had rather dye whensoever they shall be driuen thereto, the forsake their profession, for any fauour or gayne whatsoever , which they may any way obtaine at the handes of men,

Here is also another obiection , that no lawfull vocation or calling appointed by God, is for any cause vnaduisedly to be neglected: and therefore in no wise to be voluntarily leaft.

I aunswere, that euery Christian is bound vnto his calling , euen to the vitermost of his power . Wherefore , except God would render vp his owne title and interest , there is nothing that ought, or may hold vs from doing our duty . For either God is to be respected in the calling, or els we haue some other end and purpose. And therefore without we make the chiefeft accompt of the glory of God, this name or title of calling, is but vainely foisted in . Howbeit if this  
obtrayne



*of diuers Questions.*

obtainne the principall place, as it is good reason it should, we are to call to minde that we are so farfourth bound to our calling, as that it ought by no meane to withdraw vs from the true and sincere worshipp of God. To be short, lyke as the first table of the law taketh place before the second, Euen so lykewise are all the dueties of the second Table to be directed vnto it, as to a true and perfect square. For, this is the somme and effect of the first Table, to hold and keepe the pure worshipp, adoration, & inuocation of our God.

This therefore is my opinion, That there is nothing in all the world of so great a price whatsoeuer, which ought to cause any Christian to prophane himselfe with any dregges of superstition, thereby to diminish or violate the worshipp of God. For if he doe, it is impossible for him to be excused.

Furthermore, when as I in this sort shall set downe, that popishe Masses, and dyrges, and all solemne prayers, wherein the dead Saintes are called vpo, are of this kinde: he that shall heare me, will neuer agree to heare Masse, or yet be present at any such filthy trashe, neither yet once flatter himselfe, as if he might doe it.

But what if some man, by fine, and cleanly dissembling, for the Commoweales sake, and the benefite of many, were able  
to

*John Caluins opinion*

to redeeme great riches and commodities?

I aunswere, that none of all these things are able once to counteruaile the true and necessary profession of the worship of God and the testimony of Religion. And besides it is not for vs to make a reckoning of that which shall be most profitable: But we are to follow that which the Lord prescribeth vnto vs.

For it belongeth to God alone to gouerne the euentures. Lastly, it is not for vs to alter that which he hath set downe, by any circumstances, but we are to keepe our selues vnspotted and blameles towards his Majesty, both in soule and body.

But what if a greuous and hurtefull offence should arise through the departure of some, so that the cruelty of the vngodly might be prouoked, and occasion of backsliding be geuen to the weake?

I aunswere, that this is a thing vncertaine vnto vs: For God may so moderate the matter, as that all things may turne to the contrary. And surely, there is not so much hurt to be feared thereof, as hope of much good. For, how furiously soeuer the wicked are blinded, it will be a notable hoate yron to wound their consciences, to see, that they which doe depart, had rather forsake their Countrey, kinsfolkes, and whatsoeuer els that men greatlyest delight in, then to defile themselves with Idolatry. And therefore

*of diuers Questions.*

Therefore, such great magnanimitie will  
more preuaile to burst their stubborne harts,  
then furiously set them on fier. And it will  
be a cause rather to confirme the weake,  
then make them stumble and stagger at it.  
Neuerthelesse, be it that all these daungers  
hang euen ouer our hedds, yet is it our du-  
ty to goe on without all controuersie, and  
saynesaying, whether soeuer it shall please  
the Lord our God to call vs, and commend  
into his Maiestie the gouernement of the  
euentures. Oncly, let vs make earnest and  
 hearty prayers, that he would turne and di-  
rect them to a good end and purpose.

Here also ariseth a complaynt of those  
which are very well able to helpe and re-  
lieue the poore Brethren, that are troubled  
for the testimony of Christ. For, if (say they)  
they forsake the place, they also leaue them  
without helpe.

I aunswere, that there can be no better  
councell geuen to such, then euen to ha-  
zard their lyues, for the confirmation of the  
glory of Christ: Howbeit, if they haue not  
that courage, no duty of the second Table  
excuseth them from Idolatry, and other  
regges of superstition.

Now then, to come to the very state, and  
summe of the Question, I thinke, that this  
mine aunswere, differeth not from the  
iudgement of the rest. For, seing that Mai-  
ster Phillip, with whome the other two  
agree,

*John Caluins opinion.*

agree, although he aunswereth not perti-  
culerly, and seuerally vnto these obiections  
yet since in a word, he excludeth all pre-  
tenses, he sufficiently testifieth, that in  
his opinion, there is nothing of so great  
waight, nor more pernicious, then  
to geue lybertie to a Christian,  
to vse the very least dissem-  
bled profession of  
Idolatry.

FINIS.

AT LONDON

Printed by Iohn Day, dwelling  
ouer Aldersgate. Anno.  
Domi. 1581.





